John Belfour
F. R. S.

THE FELLOW-TRAVELLER Through City and Countrey.

Urbanitas *est virtus quædam in breve dictum coacta, & apta ad delectandos movendósque homines in omnem affectum, prout quæque res ac persona desiderat.* Domitius Marsus *apud* Quintil. Instit. 6.4.

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The Persons and Matters we meet with in the first Journey through City and Countrey.

MErchants and Usurers, Debtors and Almoners, Proverbiall Counsels of Gaining and Thriving. Things forgot or stolen recovered. The City and Countrey parellel'd. Hospitality and Feasting. Great and mean Entertainments. Swaggerers and Wasters. Tradesmen and Countreymen. Fools and Beggars. Theeves and Cutpurses. Priviledges of Beggars. Those that from Poor become Noble. Men of Fortune and ever poor.

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In the Second Journey among Students.

LAw Caſes. Corrupt Lawyers. Ignorant Phyſicians. Charmes. Aſtrologers. Diviners. Alchymiſts. Vain Orators. Light Poets. Begging Philoſophers. Severall Problemes and Queſtions of common things reſolv'd by Scholars; and by *Democritus*, how and why Apophthegmes and Proverbs (the choſen Speeches for his Book) have the Art and Efficacy to move and delight men more then other ſet Speeches and Diſcourſes.

In the third Journey.

At Home. Parents and Children. Masters and Servants. Husbands and Wives. Common Lovers and Suitors, with Proverbs concerning a Family.

Abroad. Men in their irregular Modes of Conversation. Boasting of their Excellencies, or affecting singularities; Railing or Quarelling, Fighting or Duelling; Censuring, Praising, or Flattering: Fooling or Medling; Begging or Challenging; Promising, Swearing, or Lying; Talking idly or tediously. Young and Old. Men disfigured in Apparell, Body or Minde.

---Sunt hæc nostri farrago Libelli.

THE STATIONER TO THE READER.

THe *Authour* had prepared his *Fellow-Traveller* to wait upon you in this *Summers Recreations*; but some of the chief Workmen in the Presse being sick, he could not set forth till now; yet any time he will be seasonable, being fitted for Summer-dayes and Winter-nights, This advantage you have by the stay, that the Work comes forth most correct from the Presse, and more complete in divers parts from the Authour. And if it be lawful for us (who do know indifferently well the palates of men for Books) to interpose our judgements, We are much deceived if this do not generally please, having so much of what pleaseth most men, merry stories, and witty speeches: In which, within those

ſtages the An: hour hath limited his travels, you will finde more ſatisfaction then you expected, both in the variety, choice, and Rarity, and in the Order alſo of the conceits and collections to their proper places and Perſons; wherein he hath exceeded any of this kinde we meet with in our language; So that it is below the commendation of the work to ſay it is worth your money. And theugh the Book aymes at your Recreations, yet there are many Jocoſeria *ſprinkled here and there, which will pleaſe more ſevere judgements, ſo that the Book will prove to you* omnium horarum libellus.

But I leave you to hear Democritus *himſelf, who doth ſpeak ſufficiently both to the merry and to the ſerious Reader.*

De Mo-

DeMoCrItUs hILarIs eIUs MoDI LeCtorI.

Democritus to the Reader who loves wit and mirth.

WHo this *Democritus* is, no more concerns the Reader to know, then wherefore he ſet forth this work. Perhaps the concealing his Name, will make you gueſſe what you think he would be aſhamed to tell you, that this was ſet out by ſome

poor Scholar to patch ſome poor living. And this concerns not the Reader to know, unleſſe he have a minde to be generous, and to give more to the Authour then he need give for the Book. You may well think that if the Authour made this honeſt ſhift for his own profit, to gain that he muſt write what may be to the pleaſure and ſatisfaction of the Reader.

And *Democritus* knows not how to fit you better for your Times of pleaſure, your *Journeys or Recreations*, then with a *Companion*; nor to qualifie his companion fitter then with *wit* and *mirth*; nor to furniſh you with more matter of wit and mirth then by ſuch *ſhort Stories* and *choice ſpeeches*.

Theſe come in when men deſire to be pleaſed, and when plea-

pleasure is seasonable. In a journey a Fellow-Traveller will crop the way and make short miles. I have heard of one story that hath reached from *Oxford* to *Exceter*; though the story was long, yet it made the way the shorter; and hence how farre three hundred stories well managed may reach, you may *gather*. A merry companion on your way (to fill up the Title) *pro vehiculo est*: He is in stead of a Coach if you want one, and he is as good as your Coach if you have one. And then reckon, what a gain hath Father *Sparges* (who will not be at charges of a Scholar or merry Companion) in buying of this Book.

But to entertain so many guests as *Democritus* hath invited, he considered he must be at more cost then his Dinner; He must have a Feast, that in the variety there

there may be a diſh to pleaſe every pallat, and grand-Diſhes and grand-Sallets to pleaſe the moſt. And here if you ſort your ſelves to your own Tables with your own company, He is much miſtaken if the chear do not like you. He knows wit and mirth muſt pleaſe. No man diſlikes wit but he that wants it, and none will confeſſe that. In a jeſt they that underſtand not where the wit lyes yet laugh for company, or will give their humme or grave nodd unto it. And for mirth, he muſt be a man of a ſtrange temper, as unwelcome to himſelf as to others, whom pleaſantneſſe doth diſpleaſe. There will need no proof whether Honey be ſweet, it will be enough to taſte it.

And care is taken that the wit and mirth be ſo innocent and in-

offenſive

offenſive as not to diſpleaſe the beſt gueſts. Some there are of corrupted ſtomacks, who do moſt relliſh broad and obſcene Jeſts, thinking that ſavoury which is rotten; but here all froth is ſcummed off, and all things that ſmell are caſt aſide and left in their own ſinks, not to be brought in before you: Others love bitter ſawc'd and ſawcy Jears; but the Sawces here, though ſomewhere ſharp and tart, yet are not harſh and ſowre, grateſull not grating to leave an heart-burning (as they call it) behinde them. Others there are who finde a ſweetneſſe in rank and rammiſh, rude and ruſtick Jeſts; Such *Herculean* ſtomacks which can digeſt Bull-Beefe are not for theſe Tables, which are ſpread for men of a more cleanly diet.

And

And others are of ſuch high and curious Pallats, that all their wit and ſport is with pride and ſcorn. But here is no mocking of Nations or Profeſſions; here is no ſcoffing at perſons who are to be pitied, no abuſing of him who is already abuſed by a baſe woman; no laughing at him whom Nature hath bowed and humbled, or at any ſuch men whom thou maiſt be like without any fault of thine. There will be Wit and Mirth enough though theſe be pared of, and though there be no more then what the Title promiſeth, *Clean and Innocent*. *Democritus* could not obtain of himſelf to write you any other; and his Gueſts will at laſt be better pleaſed when there is ſet before them nothing but what is wholſome as well as toothſome.

This

This care being taken, *Democritus* needs not be ashamed of his Name or a Dedication; and he thanks God and man he wants not some Persons of quality to whom he might present this. He now commends his *Fellow-Traveller* where he will be sure to be welcome, to all those good houses where himself hath had free and kinde entertainment in his Pilgrimages: for he speaks it in a thankfull acknowledgement of those Right hands of Gods Providence, that he hath had the good hap not common to Travellers; he hath found *multa Hospitia, & multas Amicitias*: And more especially these three parts are due to three Noble Hosts and Land-lords, where he hath sit a Tenant.

Rent-

Rent-free, and whose Houses have been his Home and Residence, with a great deal of love and respect, which God will reward. And among these there is one Honoured Friend who may lay claim to a part, and a Name in this Book as well as *Democritus*; because from his hands was received a rare Authour, out of whom others have borrowed a few, but you have many of the best of our modern Motti's.

Some may be fit to know more of *Democritus* his minde in another place, but this is as much as he thought fit to tell all *England* concerning himself or his Subject. And now much good may it do you, fall to heartily and be merry. But let *Democritus* bargain with you as well

well as with his Stationer, or if you pleaſe beg of you to grant a few eaſie Requeſts.

1. Thoſe who can diſcover *Democritus* through his diſguiſe, or have the wit to know the way to him by the Title-Page, they are to ſend to *Democritus*, (if they pleaſe, and if they can) the notice of ſome Book of this kinde which they think he hath not ſeen; or at leaſt two or three ſtories in ſtead of that; and let them not be vulgar; for his pallat is grown ſo dainty by taſting ſo much Sweat-meats, that no mean ones will ſerve his turn.

2. After the peruſall of theſe at home, let not every Reader venture to make uſe of them preſently abroad, unfitly or unſeaſonably; for a Tale

Tale may be ſpoiled in the telling; To which purpoſe *Democritus* hath taken the beſt order he can think of, by ſuiting theſe to their proper places, and to the proper Perſons in thoſe places. And now and then there are added ſome gloſſes (as they came uncalled) to prevent miſuſing and miſtaking.

3. Not to make theſe ſo cheap, as to preſſe the courteſie of relating them upon thoſe that are unwilling or unworthy to hear them; not to tell above half a dozen at once, unleſſe upon a vye and conteſtation; wherein *Democritus* warrants you to cope with the beſt *Comes facundus* you meet with, for number or choice.

4. Be-

4. Becauſe *Democritus* perceives the Reader to long to be at the Book, he now begges but this one thing more of him, that he doe not, as raw Apprentices at the Raiſin-Tub, cloy and glut himſelf at the firſt, and ſo by ſurfetting, dead and dull his ſtomack for hereafter; but to riſe with an Appetite, to beſtow a Firſt, a Second, and a Third Reading; and though he will have much adoe to refraine himſelfe, yet not to reade above a third part the ſame day.

It is known it is in the Readers power to grant what he pleaſe, but *Democritus* begges, and more of this kinde he will begge before you have read all over; for to tell you all, the

the Work comes from a Modern Beggar (a Beggar of the Times) or becauſe *Modernus* is no Authentick Word, for it is from *N. Mendicus Hodiernus*.

TO

TO THE
More Serious
AND
Intelligent READER.

DEmocritus *in* collecting, composing, translating, *and* transcribing *of these matters of Witt and Mirth, was not all the while in Jest. But he had this serious thought, that this Work of Recreation might be worth his own pains and your perusall. And therefore in the first place that it ought to be* innocent

cent *and* inoffensive, *and next so to fit it for* Recreation, *as that it should not be unfit but usefull for the* businesse of life.

For the Innocence *of it, all Obscenity, Bitternesse, and Scorn are rejected, as not the Wit but the Scumme and Froth of Discourses. Here are no Sports which savour of the old* Scurra *and* Parasite, *or of the late* Morio *and* Buffoni; *who were Doctors of the Chaire in this Businesse, but it was the Chair of Scorners. As there are few of the* light Fool, *so there are none of the* bold *and* proud Fool, *that in Libels and Pamphlets* throws *about him* Stones and Firebrands, and saith, Am I not in sport? *Here is no medling with matters not to be dallied with, and which will not admit jesting: And therefore* the Church, the Court, *and* the Camp *are purposely omitted,*

ted, as places either not fit or not safe to be merry in. If there be in the other Places any scorn put upon great but grosse vices, obstinate but weak Opinions, accustomed but vain Fashions and Affectations; He hath for this the warrant of a Grave Authour, that gives it in form of a Precept. In hoc flectendi sumus, ut omnia vulgi vitia non invisa modo sed & ridicula habeantur. *And a graver then he addes a Reason,* Quædam jocosè dignare vinci, ne gravitate adorentur. *Whoso puts himself in a Fools Coat, may blame himself if he be laughed at; neither hath he cause to blame the Shooe-maker, who findes in his Shop shooes of all Sizes, and such as will fit him. These are not the lesse innocent, but have the more goodnesse, if they spare not the guilty. There is some* notorious wit,

which

which Democritus *was ſcrupulous to bring in, as of* Robbers *and* Cheaters, *&c. leſt the wit might tempt to the imitation of the wickedneſſe, for in that one only ſtory which we have of Cheaters, it is probable that thoſe two packs of Cheaters had their knavery, as well as both thoſe Lawyers their cunning from* Demoſthenes *out of* Plutarch.

The Innocence *of theſe then being ſecured, they will have* Goodneſſe *enough for* Recreations; *and they will be the better for their* wit, *as the pleaſures of the* minde *are more noble then thoſe of the ſenſes. In* Travels, *or after the toyl of ſerious Employments, Merriments are allowed by all men.* Hæc hora eſt, *Great pains do look for ſome ſeaſoning,* Incommodum eſt hilaritate condiendum; *and we ſee plain Countreymen doe eaſe and ſweeten*

their

their Drudgeries by a Song. Whensoever Recreations are seasonable, these will come in; as in indispositions of body or sicklinesse, when serious Books are forbid, these will be prescribed. In our Forefathers dayes, D. Merryman, D. Dyet, and D. Quiet were the three best Physicians, and Doctor Merryman the First and President, and still that holds true, that a merry Heart doth good like a medicine. Freedome of minde from cares and anxietie, at Meat, Sleep, and Recreations is a common prescription, but confessedly the best in the Regiment of health. In other accidents of Life, where we grieve because grieving will not help (as the Old Philosopher said he did) we have need of such Exorcisms of Melancholy. In all Pressures, Mirth makes our harms harmelesse, and blunts the edge of that which cuts.

Thoſe from Power *we digeſt more reſolutely, becauſe of the ſatisfaction and courage from diviner conſiderations: But ſtill in them, and in* Oppreſſions *from* Neighbourhood, *where we expect better, which pinch hard, and make even* a wiſe man mad (*for* Læſa ſæpius patientia fit Furor) *ſuch diverſions are uſefull to ſtill and charm with their Muſick thoſe fretting and mutinous thoughts, which diſturb the ſerenity of our beſt employments. In all occaſions, wherein it is not good to be too ſerious,* Democritus *thinks theſe to be ſerious enough.*

But to be in good earneſt, for our conſtant courſe of life, Voluptates commendat rarior uſus, *the moderate uſe of any Pleaſures makes them the ſafer and ſweeter to us. Pleaſures, like ſpels are the beſt in a waſt. They are to be uſed* ὡς ἥδυσμα, *not* ὡς ἔδεσμα. *To make*

Recre-

Recreation *our* Buſineſſe *is to make a* Meal of Sweet-meats. *Thoſe who have abundance of* Idleneſſe, *may feed upon a* Romance, *an idle mans work for an idle womans ſtudy*; *but as the feeding on* Sweet-Meats *indiſpoſeth the ſtomack for more ſolid food, and makes but weak and thin bodies, ſo the feeding of mens* mindes *with ſuch* Play-books *and aery* Fancies (*if there be no other iniquity in them*) *is apt to make men unapt for the duties of life, and the reall and ſober apprehenſions of Truth and Goodneſſe. But theſe were collected and are directed not for* Study *but* Recreation; *as* Laborum Condimenta, *and* Solatia Itineris. *Beſides theſe were drawn from* Practiſe *and know the way thither. There are* Luſus Serii: *the very* Cats *antick Geſtures, while ſhe is young, are not idle; but preparatory to enable.*

her to prey in any Postures. And these contain more then for the Refreshment, *much for the* Businesse *of our Travels; not only* jucunda *but* idonea vitæ; *things upright as well as acceptable; and which may improve our Recreation-times to some good advantage; either by using them as Seeds and Hints of Meditation, or for Flowers and Ornaments of Discourse, or for* Fruits *in the application of them to the like occurrent cases.*

And it is not for nothing, that Apophthegmes *and* Proverbs, *the two main things which complete this piece (some few stories excepted, which contain the witty Deed, as the other the witty word or speech) it is not for nothing that they have had the generall approbation of men and Times for* Wit *and* Mirth; *because these are so pleasant as to please all men. And therefore an*

Apoph-

Apophthegm *outlives his Authour and is derived through Ages. Many Philosophers who have their Writings lost, and many great Persons who have their Deeds buried without history or memory, have yet such sayings of theirs preserved till this day. For* Proverbs *(of which more is to be spoken hereafter) are the greatest part of vulgar, and the Remains of ancient Philosophy;* and Apophthegmes *are the greatest part of publique and popular Rhethorique; and as* Quintilian *(in a mistake and unawares) confesseth, they differ nothing from the perfectest Eloquence but in their Brevity; and that commends them to have their vigour compacted, to be pithy speeches (as we call them) full of pith and marrow: for if there be price in Jewels, there is as much worth in a Cabinet as in a Storehouse or Cellar; more life there is in these, and more*

efficacy. to move men then in a long Speech made for ſtate and Oſtentation, which often dyes in its birth. Theſe make a ſtronger Impreſſion in mens mindes; and are more quickly received becauſe of their acutenes; as a ſharp-pointed Inſtrument enters eaſier and goes farther then a flat dull and broad one; and theſe obtain a firmer Retention; as Nails not only enter eaſier but ſtick faſter. Theſe walk upon mens tongues, dance in their fancies, are carried about in their Memories, and are reſerved for graces of their Diſcourſes, when they deſire to appear in their Feſtival habits and holiday-behaviour.

Theſe are Democritus his Atomes; and a world of benefit is built upon ſuch little things. And in magnifying theſe Democritus doth not hyperbolize but ſpeak meaſured Truth; and but for ſwelling the Epiſtle

pistle, he could enlarge in favour of his Subject. A Subject thought not below a Cæsar to take in hand; and which one of the best Greek Authours thought a Present fit for one of the best Roman Emperours. This Language was famous among the Lacedemonians while they were in power, and with the Romans when they were in their glory: And with them the habit of this Language got the name and credit of Urbanitas. Civil language we may call it right, for it reigns in flourishing Cities; or Gentile language for it is to be had from Gentlemen and those of the best breeding; but the Latine Urbanitas aims higher, it is courtesie or Court language, for it was the Language of the City of Rome, when it was Empresse of the world. A kinde of language which takes in as many as the matter permits of the vertues of good language: it is plain

and

and clear, without affectation; sincere and hearty without dissimulation; it is bold and free, and yet respective and modest; Grave and serious, and yet chearfull and courteous; Witty but yet Cleanly; Brief, and short but quick and full. And of this sort of Language this small Book hath store of Examples, which are ever more kindely evident and effectuall then Rules and Precepts.

And now you will say Democritus hath been in earnest, and hath set a sufficient price upon his Book. The Matter in the whole being good, if he have not fail'd in the choice of materials, and the handling. And for this Democritus knows an intelligent Reader will not be flattered by an Epistle into a good conceit of a Work; and therefore he leaves him (as he must do) to judge of Democritus his judgement whether this be a collection or election; whether

ther theſe be drawn ex fæce vulgi, *and in the common road, or from men of* better extraction *and* converſation, *and have more of* elegancy *and* ſublimity; *This is plain, that many* ſtrangers *are naturaliz'd and made to ſpeak* Engliſh, *eſpecially of that* Countrey *which hath a* felicity *and* facility *in* theſe ſpeeches. *And it is hoped theſe forreign Grafts may thrive in our Grounds, becauſe tranſplanted from that Nation, which* (as an ingenious Traveller and Writer obſerves) *doth moſt ſymbolize with ours in their Genius and diſpoſitions.* Democritus *hath done; and whatſoever is amiſs* (*if he may know it*) *ſhall be undone by a Retractation. If any thing be offenſive* honeſtis auribus *or* bonis moribus (*which he knows not of*) indictum eſto. *And now, you to your pleaſure, and I to my Plough.*

THE

THE FELLOW-TRAVELLER *Through the* CITY & COUNTREY.

I.

ONe *Bernardinus* of *Siena*, who for his merits was after canonized and sainted, was a great Preacher in *Milan*, where he preached with a great throng and concourse of people, reprehending usually the corrupt customes of those times: This a Merchant of *Milan* observing, came often to visit him, and earnestly pressed him, that without respect of persons *He would preach against*

that

that abominable sin of Usury, which was of late grown so common in that City. In the meah time *Bernardinus.* searching into the condition and life of the man, findes that he was the greateſt Usurer in all *Milan*, and that he did this to affright others from that vice, and to ingroſſe all the dealings by Usury to himſelfe alone.

II.

A rich Merchant of *Venice*, who had great trading in *Naples*, seeing one *Iaſpar* of *Ravenna* to come to Church every morning betimes, and ſhowing their great devotion, either praying or reading his Roſary and *Davids* Pſalter, he fell in love with the man ſo farre, as that he intruſted in his hands a good ſumme of money to traffique with, and to ſhare with him in the adventure. The time coming that *Jaſpar* was to give up his accounts of the money and the advantage; He not only denied that ever he received any money

ney from him, but said also that he never knew the Merchant. The Merchant being after blamed by some of his brethren for trusting a stranger without witnesse or assurance, said to them, *It was not Iaspar of Ravenna, but his Prayer-books and Psalter, which have cheated me. Pii ad mercedem sumus ad mercedem impii, & magis impii quo magis pii.*

III.

There being discourse of a Merchant of great credit, yet a sordid Miser and covetous: One *John de Medices* burst into these words, *See the great mercy of God, That all men should trust him that doth not put his trust in God*: He trusts not God, who doth not trust him without a pawne, until he have before him as much as he can desire.

IV.

There is a Tale of an old Vsurer, that had nothing in his mouth, but

It is good to be ſure; If his Servant went to receive Money, he would follow him, *why? tis good to be ſure*; Though he had lockt the door, he would riſe out of his bed to feel it faſt, for *It is good to be ſure*, If he had told his money never ſo often over, yet he will tell it again, *O'tis good to be ſure*. This man fals dangerouſly ſick, and his ſervant perceiving little hope of life ask'd him, *Maſter, have you ſaid your Prayers*, yes ſure, ſaid he, I think ſo, *Nay but ſay them again Maſter, for it is good to be ſure*: He bids the Servant open the Cheſt, and bring him all his gold in it, The Servant having opened it, cryes out, *Maſter, the Devil is in the Cheſt, he layes his paw upon all the gold, and ſayes, It is all his, becauſe it was extracted out of the life-blood of Widows, Orphans, and poor Wretches*; Sayes he ſo, ſaith the Extortioner, *Then bring me the gold, the Cheſt, the Devil, and all, It is good to be ſure*: And hence it may be it is, that uſually wicked men are ſaid

ſaid to *get the Devil and all.* But let this paſſe for a Tale, in earneſt *It is good to be ſure.* And in Goods gotten by Sacriledge, Oppreſſion, Robbery, or bloud, did none of your Learned Counſel adviſe you of a flaw in your Leaſes of Conveyance to aſſure your ſelves, That you were *to have and to hold*, this and that, *with all the appurtenances*, and know you not that *Gods Curſe* upon them and you is a certain Appurtenance to all ill-gotten Goods? Conſider this all ye that forget God, *It is good to be ſure.*

V.

Caſtrutius Governour of *Luca*, who is reported to be tyrannicall, being condemned by one of his Familiars for baniſhing and confiſcating the goods of one *Luparus* a rich man, who by all men had the repute of a wiſe good and faithfull Citizen, thus anſwered his Friend with a ſmile, It is not *Luparus* his goodneſſe or wiſedome, but his co-

vetouſneſſe is puniſhed by me; He cannot be good that is covetous; As long as I knew not his vices, I reſpected him as my deareſt friend, but *as ſoon as Luparus ſhewed me he lov'd his money more then me, it behoved me alſo to eſteem Luparus his money more then Luparus.*

VI.

I have heard the like to what follows related of a Merchant, which it may be was but borrowed from that which is ſtoried of *Sigiſmund* the Emperour, who having received a great maſſe of gold out of *Hungary*, commanded it, becauſe the day was ſpent, to be carried into his bed-chamber: where he paſſed a great part of the night without ſleep, at laſt he gave command to call up diverſe of his Counſel and ſpecial Friends, who, wondring what was the buſineſſe at that unreaſonable time, were brought into his chamber, and there the Emperour ſhowing them the gold, *Do you ſee*, ſaith he, *that Hang-*

man

man that would not suffer me to take any sleep all this night, do you carry it all away and divide it among your selves, which when they readily did, *Now,* saith he, *you may depart, and I hope I shall take my rest much the better.* *Anacreon* also, when a Talent of gold was given him by *Polycrates*, did distribute it among others, saying, *I hate the gift which keeps a man waking.*

VII.

Charles Duke of *Burgundy* being slain in battell by the *Swissers* at *Kant* *Anno* 1476. had a Jewell of very great value, which being found about him was sold by a Souldier to a Priest for a Crown in money, the Priest sold it for two Crowns, afterwards it was sold for seuen hundred Florens, then for twelve thousand Duckets, and set into the Popes Triple-Crown, where it is to be seen at this day, And there it is as much worth as it was sold for at first. And *Lewis* the eleventh of *France* gave no reall value to these

toys, when he wore in his hat instead of a Jewell a peece of guilded Lead.

VIII.

There is a Story out of *Strabo* of a company of people that met at the Market place, where was one that played excellently upon the Harp, so that all crowded to hear him, as being ravished with the Musick; but no sooner did the Market-bell ring, but they were all gone, onely one stayed behinde that was thick of hearing, to whom the Harper said, He was much beholding to him for honouring his musick when others were gone at the ringing of the Market-bell. *What the Market-bell, hath that rung?* said the deafish man, *Nay then farewell, I must be gone too.* Pleasure must yeeld to Profit, and the best Musick to the Market-bell.

IX.

IX.

A publike Notary to the City of *Florence*, being desired by one that he would speak to some of the chief Citizens in favour of a Petition which he had to them; Go, saith he, and speak for your self, and if you shall finde any one that shall deny you, I will help you; And yet perhaps the man found a fallacy, *A bene divisis ad male conjunctos*; It is true every where, *Pollicitis dives, &c.* but it is got among the Proverbs, *To promise like a Merchant, and pay like a man of War.*

X.

If this offend any Merchant, I may gratifie him as much in showing him an Art to remember any debt he hath forgotten, It is this; One of a weak memory had lent a Friend a Crown, and was much troubled that he had quite forgotten, and could not recall the Man or his Name; At last be-

ing so bold as to tell it to his Wife, he was advised by her to walk about; and whosoever met him, and withall bid him Good day or thank'd him, he should presently answer, *But I had rather have my Money:* The man takes a womans Counsell, many meet him, and not understanding the mystery of these words let him passe; At last his Debtor meets him, and being offended with this Speech, tels him, you might have asked for your own in some more handsome and civill way, but here it is, I have it ready for you. Whatsoever you recover this way, I cry halves.

XI.

I shall also discover to others a way to be wished happy by Merchants while you live, and to be most missed of them when you dye, and this it is in short, *to run much in their debts.*

XII.

XII.

One who flattering himself that he lived like a Lord, did eat, and drink, and run in every mans debt; was desired by one (*Macrobius* relates it of *Augustus*) that he would only bestow upon him the *Pillow* he slept on, since he could sleep so quietly that owed so many debts: *I*, saith the other, *sleep well upon any pillow, for I leave the cares to you, who will take all the care you can how to be paid:* The like is reported of a Noble man in *Rome*, who being in debt to a Merchant, kept close a while, but weary of that came abroad, whom the Merchant met once or twice, but spared to speak to him, at last he puts him in minde of his debt, and the time long past, and expostulates with him, why he did not think of him, and remember him. *Indeed*, saith the Nobleman, *I have remembred you, and thought again and again how to satisfie you, but finding it to no purpose, I have resolved*

ved to leave all the care and thought of this busineſſe to your ſelf. It may be, if it were enquired into, one of theſe was the Authour of that Proveab, *An hundred load of thoughts will not pay one of debt.*

XIII.

A man much in debt had taken Sanctuary in a Monaſtery, where a Friend of his us'd to come and viſit him, and finding him full of thoughts he asked him, though he knew his caſe, why he was ſo ſad; You know, I think, ſaid he, how many thouſands I am in debt, neither will my Creditors yeeld to any compoſition, and the trouble of this hath ſo dejected me, that I think I ſhould never have enjoyed my ſelf, but that I happily met *with a Book of Patience*, which raiſed up my ſpirits, or elſe this ſadneſſe I think had killed me: why then, ſaith his friend, have you hopes of ſatisfying your Creditors? No, ſaid the other; *Nay then*, ſaith his Friend, *in my opinion, They ſhould have this Book*

of

of Patience to reade, who, whether they will or no, are forced to want what is owing them.

XIV.

Report being made among a Company of Merchants of one greatly in debt that was dead: In good faith then, saith one of them, he hath carried 500 Duckats of mine into the other world; And, saith another, 200 of mine; And other of his Creditors there spake of other sums; Whereupon one that was amongst them said; *Well I see now, that though a man cannot carry any of his own with him into the other world, yet he may carry other mens.* It is to be feared that the accounts he may.

XV.

A great Lady in *Barbary*, being a Widow, called to her an English Merchant trading in those parts, with whom she knew her Husband had some commerce, and asked him if there were nothing owing to him from

from her deceaſed Husband. He after much importunity and many modeſt refuſals, as having been greatly benefited by the dead Barbarian, acknowledged ſomething, and ſhewed her the particulars; She tendred him ſatisfaction, and forced him to take the uttermoſt penny, ſaying thus, I *I would not have my Husbands ſoul to ſeek your ſoul in hell to pay his debts. Non dimittitur peccatum, niſi reſtituatur ablatum*, in *Latimesrs* old Engliſh, either Reſtitution or Hell.

XVI.

There were ſome that came to King *Alphonſus*, who with great earneſt requeſted him in the behalf of a Gentleman, who being a man of pleaſure, did (as it ſeems) owe all but his ſoul to other men, for his Body was puniſhed in priſon; they deſiring that a Gentleman ſhould not ſuffer in his Perſon; The King flatly denied it, and told them, that ſuch men as had waſted ſo much *Means* and *Goods*

(which

(which are indeed *means to do good*) neither in the Service of King or Countrey, nor for the benefit of their Parents or Friends, but altogether for the pleasure of their own bodies, should in all reason suffer punishment in their bodies, *Qui non habet in ære, luat in corpore*, saith the Law.

XVII.

A Florentine Merchant, in stead of the signe of distinction of his house and shop, caused to be painted a fire, and therein some books a burning; to the intent that if any came to buy of him without money, he might answer them, that there was no booking; for as they might see by the picture, his Books were burnt, and nothing could be had without ready money. Others of this Merchants resolution in *Italy* have written on their *Shop*-doors this *Item* in great Letters, *Hoggi non si dà a creta, dimanſi. Cras credo, hodie nihil.* *This day there is no trusting, but*

to morrow there is. Cras credo, hand hodie sic nego quotidie. I leave to the Merchant to judge whether truſting or not truſting be more advantagious; but the practice of that Merchant was pious, who had no Book for men of Eſtates, but for poor men he had, to lend them money or wares upon their own day; which if they paid they might borrow again.

XVIII.

A rich man, I doe not ſay a Merchant, was journeying to the waters for his health, having taken with him a companion for his recreation, A poor man begging on the way, with much adoe he drops him a penny, his companion grutcheth at it, and why (ſaith he) ſpend you the money we may have need of? O, ſaith the man, that he may pray for me, I ſhall come the ſooner to Heaven for this; Nay then, ſaid his companion, why did not you give more? *Do you think Heaven is to be*

get

got for a penny? methinks you are not so good a Merchant as I took you for, to lay out for a journey to these waters where you hope for health to live a while, and lay out no more for that place where you hope to live for ever; *Heaven is little worth if it be worth no more then such men give for it.*

XIX.

Thomas Gaine (*Guadagni*) a Merchant by his Name, and a rich Merchant of *Florence*, who lent to *Francis* the first of *France* five hundred thousand Crowns, but as it seems by the story, one of those who (as the Italian Proverb is) *live by their trading and cheating one half of the year, and by their cheating and trading the other half*; This man was about to build an Hospitall at *Leyden*; And having purchased a fair plot of ground for it, he brought his acquaintance thither, and among them one *Saltarell* a Merchant likewise, and skillfull in Architecture, to whom he

he ſhewed the models and platforms, requiring his advice. I like all this well, ſaith *Salterell*, only one thing is faulty, there is too little a ſpace of ground, it will be much too narrow; Why, ſaith *Gaine*, do not you ſee what a large compaſſe there is? *I ſee it is large*, ſaith *Salterell*, *but if all are to come hither, whom you have brought to poverty, it will not hold the one half of them.*

XX.

One ſpeaking of theſe kinde of works, ſaid, that without reſtitution and compenſation to man they could not be acceptable with God, who *hates robbery for a burnt-offering*; and that theſe men were much like one, whom in the Countrey the people by a Nick-name called *Gods Shoe-maker*, who uſed to ſteal Leather, and (it may be touch'd in conſcience for it) he would give away the Shoes for Gods ſake. And it is now proverbiall, *To ſteal the Hog, and give the feet for Almes.*

XXI.

XXI.

There is an unhappy Proverb, *Happy are those sons, whose fathers go to the devil*; but it is observed to the contrary, even to a Proverb upon Proverb, *Malè parta malè dilabuntur*, *Ill-gotten ill gone*; *De malè quæsitis vix gaudet tertius Hæres*, &c.

XXII.

Diverse Proverbs of gain and bargaining, most of them Outlandish, wherein are good Counsels to those that will take them.

1 A Merchant that gains not, loseth.

2 He that gains well, and spends well, needs no count-book.

3 He that hath the spice, may season as he please.

4 Weigh justly, and sell dearly.

5 Love is not found in the Market.

6 Pleasing ware is half sold.

7 Were there no Fools, bad ware would not passe.

8 You

8 You must lose a Fly, to catch a Trout.

9 The buyer needs an hundred eyes, the seller not one.

10 He that praiseth would sell, and he that blames would buy.

11 Whoso knew what would be dear, should be a Merchant but one year.

12 Ill ware is never cheap.

13 That is gold which is worth gold.

14 Money wants no followers, or Every one fastens where there is gain.

15 Health without money is half an Ague.

16 Ready Money is a ready Medicine.

17 He that hath Money and Capers is furnished for Lent.

18 With a Floren, the Latine tongue, and a good Horse, a man may travel any where.

19 To have Money is a fear, not to have it a grief.

20 Little wealth, little care.

21 He that hath Lands, hath quarrels.

22 Pains

22 Pains to get, fear to loſe, care to keep.

23 He that hath little is the leſſe dirty.

24 In a great River Fiſh are to be found, but take heed leſt thou be drowned.

25 Wealth is like Rheum, it fals on the weakeſt Parts.

26 When all men have what belongs to them, it cannot be much.

27 The Gown is his that wears it, and the world his that enjoys it.

28 All did come from others, and muſt go to others.

29 Riches are like Muck, ſpread abroad they are fruitful, but on an heap and hoarded they ſtink.

30 If a good man thrive, all thrive with him.

31 The bit that one eats makes no friend.

32 Preſents of love fear not to be ill taken of ſtrangers.

33 He that pitties another remembers himſelf.

34 The Houſe is a fine Houſe, when

when good Folks are within.

35 Silks and Sattins put out the fire of the Chimney.

36 Pay tithes, and give almes, and be as rich as God would have thee.

XXIII.

Other good counsels to those that need them, and to whom they belong.

a He that looks not before findes himself behinde.

b To buy dear is no bounty.

c He that loseth his due gets no thanks.

d Shop-keepers are Courtiers. They that have wares to sell have words at will.

e Buy at a Fair, but sell at home.

f Buy not all you have use of, nor every thing you think you have need of.

g The dearer it is the cheaper for me (meant I shall save by not buying.)

h On a good bargain think twice, for

for a good bargain is a pick-purſe.

i A good payer is maſter of anothers purſe.

k A good pay-maſter ſtarts not at aſſurance.

l He that will be ſurety ſhall pay.

m Would you know what money is? go borrow ſome.

n He that would have a ſhort Lent, let him take money to be paid at Eaſter.

o Sins and debts are alwaies more then one takes them to be.

p He that gets out of debt, grows rich.

q He that knows what may be gained in a day, will neither ſteal, nor beg, nor borrow.

r He that hath no Trade, it is to his loſſe.

ſ He that hath a good Trade, hath a Purchaſe made.

t Little and often fils the purſe.

u Keep thy ſhop, and thy ſhop will keep thee.

w He that will make a door of gold, muſt drive in a nail every day.

x He that labours, and thrives, ſpins gold.

y He that lyes long in bed, his Eſtate feels it.

z The Citizen is at his buſineſſe before he riſe,

A Play, women, and wine kill a man laughing.

B Gameſters and Racers never laſt long.

C In Building and Gardening you are ſweetly undone,

D A fat Houſe-keeper makes lean Executors.

E To make a bounce, i.e, to ſpend a quarters Rent at a meals meat.

F He that burns his houſe warms himſelf for once.

G The Jews ſpend at Eaſter, the Moors at Marriages, and Chriſtians in Sutes.

H To gain teacheth how to ſpend.

I As the year is, your pot muſt ſeethe.

K Every one ſtretcheth his legs according to his Coverlet.

L Much ſpends the Traveller more then the Abider.

M Who

M Who hath more bread then needs muſt not keep a dog.

N Sleep without ſupping, and wake without owing.

O Mend your clothes, and you may hold out this year.

P Men get wealth, and women keep it.

Q Better ſpare to have of thine own, then ask of other men.

R A penny ſpar'd is twice got.

XXIV.

It is not to be reckoned, what publike and private benefit this Alphabet well learn'd may produce: but *Democritus* intending, howſoever recompenſed, to oblige the Merchant, will now diſcover him a ſecret *how to recover a ſtolen treaſure*, without going to the devil (to an Aſtrologer, I mean, or a Conjurer) it is this. A certain man had digged and hid under ground a good ſumme of money, to which none was privy but a Neighbour his intimate acquaintance; who

proving false to him digg'd up by night and carried away this treasure. The other seeing himself rob'd, and suspecting him that was the theef indeed, comes to him without any shew of sadnesse, and tels him in a merry manner, that Fortune was every day more and more favourable to him, he had lately come in to him a thousand Duckets more, which the next night he purposed to lay up with his fellows in the place he knew. His Neighbour gaping for the whole, as speedily as may be carries back the money he had stolen, hoping within a day to sweep away every dust of that and the other summe also. But the Owner finding his money returned, carries it home with him, and deceives the Theef his Neighbour.

XXV.

A Countreyman had brought into the Emperour *Fredericks* Court a Load of Corn, and being gone into his Inne *one of his horses* was looſed out

out of the Cart, and taken away. The Newscoming to the Emperours ears he cals in the fellow, and asks him if he had heard any thing of his horſe, and tels him withall that he ſhould have looked to his Horſes, for it was a wonder there being ſo many Souldiers about him who had uſe of horſes, that his other horſe ſcaped. But the Countreyman telling him, that the other was a Mare, and unfit for ſervice in the Warre, the Emperour bid him then to get up upon his Mare, aud ride about to the *Stables* in the City; which done, the Horſe ſmelt his Fellow which he had miſſed, and by his neighing betrayed himſelf and the man that had ſtolen him.

XXVI.

There is a ſtory of our Sir *Thomas Moore*, which is thought fit to be tranſplanted into other Languages; and it may be is not ſo commonly known at home; He ſitting in judgement upon ſome Theeves and Cut-

purſes, there was one grave ancient man upon the Bench that ſaid, it was the careleſneſſe of men in keeping their purſes that gave occaſion to theſe new ſort of Theeves; Sir *Thomas* diſliking this Speech, and adjourning the Sentence till the next day, ſends for one of the Cutpurſes at night, inſtructing him what he would have done, and promiſing him liberty. The next day this man being examined and plainly proved guilty, He anſwered for himſelf, that if it pleaſed the Judge, or any that ſate there to hear him, He had a ſecret to reveal which concerned the good of them all, Sir *Thomas* bid him take his choice: Then ſaid the Cutpurſe, if it pleaſe that grave worſhipfull Gentleman, who ſpoke ſomething on our behalf yeſterday, I ſhall tell it to him, the Gentleman coming down to the Priſoner, he draws him aſide, and whiſpers ſome crochet in his ear, but withall dives into his pocket, and carries his Purſe; The Priſoner returning to the Bar, and giving

giving Sr *Thomas* a signe that he had done the feat, the Gentleman being seated begins to beg and plead for the Cutpurse, and that he would tell the Judge what would deserve his pardon: Well then, saith Sir *Thomas*, but we must help the poor man with a little money that he may live honestly hereafter; upon which motion every one drawing their purse, the Gentleman missing his began to be wroth, and said, that his Purse was gone he knew not how, and which was most sawcily done, stolen from a man of justice in a place of Justice: Sir *Thomas* returns him his own words he had used the day before, that it was his own negligence, *&c.* and the Court having good sport, He wished him hereafter not to blame those that lost their purse, or in any way to beleeve or take upon him the defence of Cut-purses.

XXVII.

A noted Merchant of *Antwerp* spoke to a Painter to draw his Pi-

ćture, promiſing him twelve crowns if he did it well and like him. The work being done, the Merchant repenting of his bargain, and loth to part with ſo much money for a Picture, quarrels with the Painter, that he had not done it artificially, and that it was nothing like him, and ſo would not pay him his Money. The Painter carries away the Table, and bethinks himſelf how to get the money out of him; He addes to the Merchants head, a colour'd Hood, Feathers and Bels, and in this Fools habit hangs him out at his ſhop for ſale. The Merchant who was well known, being taken notice of by all paſſengers in this dreſſe, to redeem himſelf from ſcorn and laughter, was forced to buy the picture at the price formerly agreed on, and to pay alſo for the Fools Cap which he had given him.

XXVIII.

XXVIII.

Philip the ſecond King of *Spain*, who uſed to viſit Tradeſmen ſhops, came in once to one *Jenkyn* of *Trezzo*, about ſome work he had put out to him, which went but ſlowly on; and ſayes to him, I pray thee *Jenkyn* tell me if thou hadſt a Prentice or man that thou hadſt ſet about a work, and he would not do it, what wouldeſt thou do with him? I would, ſaith *Jenkyn*, *pay him his wages, and bid him be gone*; The King perceiving what that meant, made him be paid what was owing him; and coming a while after, not finding the work quite finiſhed, he ask'd him; And how now *Jenkyn*, what wouldſt thou do with that man to whom thou payedſt wages, if he had not done thy work? Truly, ſaies *Jenkyn*, *I would give him more time, and not look he ſhould do more then he could.*

XXIX.

Alexander the Great coming into *Apelles* his ſhop; and making his judgement of Pictures very unskillfully, *Apelles* whiſpers him in the ear, *Sir, I pray you leave off talking of theſe things, or elſe ſpeak lower, that the boyes which grinde the colours may not hear you and laugh at you.*

XXX.

Philip Alexanders Father maintaining Argument with a Muſician in points of his Art ſomewhat peremptorily, the Muſician ſaid to him: *God forbid Sir, your Fortune were ſo bad to know theſe things better then I, Aliud Sceptrum, aliud Plectrum,* as another Muſician ſaid to King *Ptolomy.*

XXXI.

It was commonly ſaid of *Nero*, that would have had the repute of an excellent Muſician, that *He was any thing*

thing rather then a Musician, and yet he was a better Musician then a Prince, for he would be either stretching the pins of government too high, or letting them down too low.

XXXII.

Diogenes call'd an ill Musician *Cock*, Why *Cock?* (saith he) *Because* saies *Diogenes, when you crow men use to rise.*

XXXIII.

A wandring Scholar, that feigned himself a Master of Arts, went a begging to a Smith, and pleaded that he was a Master of Arts; what Arts, said the Smith, *the seven liberall Arts*, said the other, *Those Arts*, said the Smith, *methinks are not very liberall, which cannot maintain a single man, and I with one Trade maintain myself, wife, and children.*

XXXIV.

A Miller, of whom the old Proverb of *England* was, that every true one hath a golden thumb, and in

Germany they say, when they speak of a stout man, *that he is as bold as a Millers shirt, that every morning takes a theef by the neck*; One of these going a begging, and desiring a gathering for him, He that commended his case said, Neighbours I pray you consider this poor man; *whom I verily beleeve to be an honest man because he begs, for otherwise he might have lived well by cheating and taking toll as other Millers do.* Some may think this Story made by some Scholar in answer to the former, but *Democritus* assures him he hath it upon record; and that he is of that good opinion not only of Millers, but most Tradesmen, that they may be honest when they go a begging.

XXXV.

Those that cheat others by fair words, would think it somewhat severe to be served as *Alex. Severus* the Emperour punished a man that by fair promises had abused his Name to the people, he made him be tyed to a stake and choaked with smoak, with

these

these words, *He sold smoak, and he is punished with smoak*; this your fair-tongued Cheaters would think severe and harsh, and yet it is no more then they deserve, but in conscience they cannot say but *Gallienus* the Emperors punishment was reasonable, who condemned a Fellow to the sands for selling glasse instead of jewels; and when in the Theatre all the people stood looking for some Lion or wilde Beast to come forth to devour him; there was at last sent out a dunghill-Cock, and a Cryer, with these words, *He cheated others, and himself is cheated.*

XXXVI.

Your Fellow-Traveller findes fault both in City and Countrey, and wisheth they may finde the least faults in him, but that both by doing better may make them passages to a better place. In the mean time he is demurring in which he should settle, upon such considerations as these.

The City for Wealth,	The Countrey for Health.
The City for Plenty,	the Countrey for Content.
The City to gain much,	the countrey to ſpend to advantage.
The City for Furniture,	the Countrey for the uſe of it.
The City for Dainties,	the Countrey for Neceſſaries.
The City for Houſes.	the Countrey for Lands.
The City for Works of Art,	the Countrey for works of Nature.
The City for Converſation,	the Countrey for contemplation
The City for Strangers,	the Countrey for Friends.
The City for Courteſie.	the Countrey for good turns.
The City for Wit and manners.	the countrey for Love and Plaindealing.
The City for New Faſhions.	the countrey for old cuſtomes.

the.

The City for Cares.	the countrey for Pains.
The City for Winter.	the countrey for Summer.
The City to Praise,	the countrey to enjoy.

XXXVII.

Cardinall *Hippolitus* Nephew to Pope *Clement* the seventh, although of great Revenues, kept a bountiful house, and had a great many Followers; which the Pope being a niggardly man had often in vain reprehended in him, at last coming once to his house when the Cardinall was rid abroad, He called the Steward, and bid him bring him a Rowl of all his Attendants with their Offices, and being amazed at the great number, he takes a Pen and dashes out as many as he thought useless and unnecessary; and giving back the Roll bids the Steward tell his Nephew that it was his will that he should dismisse all those whom he had crossed out, which

he might very well ſpare. *Hippolitus* coming home at night, the Steward delivers him the Roll with the Popes pleaſure, unto which the Cardinall preſently anſwers, *It is true what my Lord ſaith, that I have no need of thoſe many ſervants whom he hath cancel'd, but ſince they have need of me, I charge you as you reſpect my favour, not to put away any one of them.*

XXXVIII.

Ariſtippus the luxurious Philoſopher, being taxed by one for giving ſix Crowns for a ſmall Fiſh; Why ſaith he, what would you have given? *Some twelve-pence*, ſaid the other, *Well*, ſaid *Ariſtippus*, *And ſix Crowns are no more with me.*

XXXIX.

Plato once chiding his *Ariſtippus* for buying ſo many Fiſhes, *Ariſtippus* told him that he had them all for an half penny; It is true, ſaid *Plato*, and I could have bought them for

ſo

so much; Why then, said *Aristippus*, *You see Plato, that I do not love Victuals any more then you love your Money.* One *Polyenus* a Sophister, coming to the same *Aristippus* his house, and seeing a great Feast providing, began to reprehend the excesse; *Aristippus* took no notice of it at present, but a while after sends to invite him, who comes and feeds, *Now*, saith *Aristippus*, *Why dost thou blame the Feast thou art willing to partake of, I see thou dost not dislike dainty fare but the charges.*

XL.

There was a Lady in our Western parts who gave great entertainment to the Gentry thereabouts; She being a good Huswife was up betimes, and call'd to one of her maids out of her window, *Is the Piggy serv'd?* which a Gentleman, whose lodging was near over-heard; And when the Lady came down in great State into the Great Chamber full of Company, that Gentleman begins, and

Madam

Madam saith he, *Is the Piggy serv'd?* the Lady presently makes answer, *You know best whether you have had your break-fast.*

XLI.

One us'd to say to his guests whom he invited, *If you be temperate and reasonable guests, here is enough for you; if not, here is too much*: This would do well for him to think of, but it would do better for another to speak it.

XLII.

And it may be this was but borrowed from what was said of *Socrates*, to whom one finding fault with the slender provision he had for his guests, *Socrates* made answer, *If they be good guests they will take it well, but if they be bad, it is no matter how they take it.*

XLIII.

Cyrus being asked by his Grandfather *Astyages*, *Why he would drink no wine?* answered, *for fear lest they give me poyson, for*, quoth he, *I noted yesterday in the Feast of your Birth-*

day,

day, that some body had poysoned all the wine they drank, because at the taking away of the Cloth, not one of all those that were present at the Feast arose in his right minde.

XLIV.

Crates the *Theban* finding fault with the cost and waste at great Feasts; others defended it, saying, this expence was made by such as had plenty; *Yea but*, saith *Crates*, *you do not excuse a Cook if he put too much salt or pepper in your meats, and say, he hath plenty.*

XLV.

Diogenes passing by the house of a riotous person, on which he see a note of sale, said, *I knew this, that sometime or other thou wouldest spue out thy master.*

XLVI.

An Italian Gentleman having sold four Fields of ground to buy him an handsome Turkish Race-horse, and riding him out one day, a Gentleman seeing him gallop, saith to his companion,

panion, *O what a large ſtroak hath that Horſe*, yes, ſaid the other, *You would ſay ſo, if you knew all, for he hath leapt over four fields at one ſtride.*

XLVII.

Another Italian Gallant coming into company all ſweaty, in a rich Damask Sute; *Fie upon it*, ſaies one, *how does that Gentleman ſweat! and well he may*, ſaid another, *having an whole Vineyard upon his back*; (which is to be underſtood that he had ſold to put himſelf in brave clothes.)

XLVIII.

One *Johannes Gonzaga* having ſtore of money to ſpare, which though it were his own already, he went to try whoſe it ſhould be, had loſt at dice bag after bag with much eaſe and pleaſure, for He that plays away his money muſt not value it. At which his Son (*Alexander* by name) ſtanding by look'd very ſadly. Upon which one of the company ſaid, Your Son here looks earneſtly when you will

will win, that he may have some share with you. You are deceived, saith *Gongaza*; to think that *Alexander* hath any such low thoughts; *You know Alexander the Great wept, fearing his Father Philip would leave him nothing to win*; *and my* Alexander *on the other side, is sad, fearing that I shall leave him nothing to lose*; this is called *Alexanders* example inverted, i.e. *Alexander* turned inside out, turned out of all, but *I* do not like these sad jests.

XLIX.

These every one, I beleeve, can parallel with some English Story. M. *Cambden* tels us of a great Swaggerer, that having lately sold a Manor of an hundred Tenements came ruffling into the Court in a New Suit, saying, *Am not I a mighty man, that bear an hundred houses on my back?* which one that heard, said, he might have better employed it in paying his debts.

L.

He relates a like Story of one Sir *Thomas Rokesby* in K. *Richard* the thirds dayes, who being found fault with for being ſerved ſo meanly in woodden cups and not in Plate, anſwered, *Theſe homely Cups pay truly for what they hold, and I had rather drink out of wood, and pay gold and ſilver, then drink out of gold and ſilver, and make wooden payment.*

LI.

A great Gallanto-Flanto-Ranto, that had waſted much of his Patrimony, ſeeing one M. *Dutton* a rich Gentleman, but plain, in a Gown not of the neweſt cut, told him that he thought it had been his great Grandthers Gown, *It is ſo* (ſaid M. *Dutton*) *and I have alſo my great Grandfathers Lands.*

LII.

LII.

Your Fellow-Traveller, where he ſojourned of late, heard a merry conceit of a Gentleman of good means, who drawing towards his end was much viſited by a Coſen of his a very Spendthrift, the Gentleman taking notice of his viſits then, and knowing what he look'd for, told him once or twice, that he thank'd him for his viſits, and that when he died, *He would leave him ſomething to make him drink*; and at laſt appointed him he ſhould call for what was in the corner of ſuch a Cup-board. The Gentleman being dead, his coſen comes to call for his Legacy, and when it was told him there was no mention of him in the Will, he demands the key of ſuch a Cup-board, where indeed in the corner was found nothing but ſomething which would make him drink, if you muſt know, it was a Red herring.

LIII.

LIII.

Sir *Edward Cook* was wont to say, when a great man can came to dinner to him, and gave him no knowledge of his coming; *Well, since you sent me no word of your coming, you shall dine with me, but if I had known of your coming, I would have dined with you.*

LIV.

Sir *Nicholas Bacon* being keeper of the Seal, when Queen *Elizabeth* in progresse came to his house at *Redgrave*, and said to him, *My Lord, what a little house have you gotten*, said, Madam, *my house is well, but it is you that have made me too great for my house.*

LV.

Ferdinand King of *Castile* in his progresse turned into the house of one *Alphonsus* a famous man, it was a stately building, but had a narrow stair-case. The King ask'ed him, *why he had not made larger stairs to so fair a house? Alphonsus* answers, *I never thought*

thought so great a Guest would have come into it.

LVI.

Philip the second King of *Spain* in his Journey was driven by a storm into a Countreymans house, where he was forc'd to take up his lodging; the Husbandman set before him such as he had, and was much troubled at the entertainment of so great a person: In the morning the King calling him to him gave him thanks, and bid him ask wherein he might gratifie him: The man answers, *I pray God to preserve your Majesty in life and health, and grant that I may never see you here again.*

LVII.

Two Noblemen vying complements who should first go in at a door, one of them who seem'd to be forced to go first in (as one must go in first) said to the other, Sir, *Now I think you understand how careful I am to be your servant, since I so readily obey you in this which puts a shame upon me.*

LXIII.

LVIII.

One using to come a little too oft to his Friends Table, the Master of the house bid the dinner be stopp'd a while, the man asking some of the Family, *When the Dinner would come in*, the othar answers, *As soon as you are gone Sir.*

LIX.

A Stranger being invited to Supper, when he see Cheese the first dish that came in to the Table, said, *But in our Countrey they do not bring in Cheese till the end of Supper*; *It is true*, said the other, *and so they do with us.*

LX.

Augustus Cæsar was invited to Supper by one of his old friends, where he had but ordinary entertainment; whereupon at his going he said, *I did not know that you and I were so familiar.*

LXI.

LXI.

One that was a great Eater coming to a Feaſt, and complaining, that *He had loſt his ſtomack*, one of the Company that was a poor man, ſaid, *I hope, no body of our houſe hath found it, for if they have, we are utterly undone.*

LXII.

In *Genua* ſome Citizens ſtanding at their doors, asked a Countreyman paſſing by for ſports ſake, what time of the year Countreymen took moſt pleaſure in; In the Winter time, ſaid the Countreyman, for then we can ſit about the fire, roſting of turneps and cheſtnuts, and lie and ſleep moſt ſweetly by the Fire ſide, what do you think of this life? Truly ſaid one Citizen, *You ſeem ſomewhat akin to the Hogs:* Why, ſaid the Countreyman, What time of the Year do you of the City like beſt? What but the Spring, Fellow? ſaid the other, when all is freſh and green, when the flowers grow, and the Birds

ſing; *Then* ſaid the Countreyman, *You are are ſome akin to our Aſſe*, who at that time of the year never leaves braying.

LXIII.

Scipio canvaſing for *Ædile*, meeting one of the people, and taking him by the hand, feeling it hard and brawny, ask'd him in jeſt, *Whether he went upon his hands or his feet?* at which the Countreyman took ſuch offence that he went about to his companions, and told them how much *Scipio* ſcorned the people, which raiſed ſuch an indignation againſt him in the multitude, that *Scipio* loſt their ſuffrages and the office.

LXIV.

A Shepheard having ſpied an huge Toad gazed upon it, and fell a weeping. And being asked by a Cardinall riding that way why he wept? *I weep*, ſaith he, *to think, that I never yet have thanked God for his bleſſing in*

making

making me a man; and not such an odious beast as this is; See, saith the Cardinall, how these Countreymen steal away heaven from us.

LXV.

To this we may adde what M. *Fuller* hath from report of a Gentleman travelling in a misty morning, that ask'd a Shepheard, What Weather it would be? *It will be*, said the Shepheard, *what weather pleaseth me*, and being courteously requested to expresse his meaning; *Sir*, saith he, *it shall be what Weather pleaseth God, and what weather pleaseth God pleaseth me.* This is the only sure way to have our wils.

LXVI.

Pope *Paul* the third riding once out of *Rome* to take the air, met a Countreyman, who was an ancient proper man, of a lively fresh colour, with a Beard down to the Girdle, in homely but comely clothes, the Pope cals

him to him, and ask'd him of his age and condition of life; The man saies, that he was above fourscore and ten, that he was an husbandman, and lived upon a small Farm he had, and that every day for business or the exercise of his body, he walked on foot a mile or two, that he had a Wife, and Children, Grand-children, and great Grand-children, which made him stirre about for them. And being asked by what means he kept that strength of Body at that Age, He answered, He had no changes of meat or clothes, he used no sawces, and he drove away all care from his heart as much as he could. The Pope pleased with the man and his answer assign'd him a yearly pension of an hundred Crownes, that he might spend the rest of his time the more cheerfully. He thanks the Pope in these words, *I deny not, Holy Father, but that I owe you most humble thanks for your great Bounty; yet I know that this will rather take away from the years of my life, then adde any thing to them.*

The

LXVII.

The Lord *Verulam* in that excellent work of his Hiſtory of Life and Death, among others, tels a ſtory of an ancient man above an hundred years old, who was brought into the Court for a witneſſe upon ſome ancient preſcription; who, when the Teſtimony was finiſhed, was asked familiarly by the Judge, *By what means he came to live ſo long*, the man anſwers (croſs to expectation and with the laughter of the company) *by eating before I was hungry, and drinking before I was thirſty.*

LXVIII.

Stories of long-lived Countreymen in our Countrey are needleſſe; for as the ſame Authour obſerves, in *England* there is ſcarce a Village with any ſtore of people, where there is not to be found ſome one man or woman of fourſcore. And not long ſince in

Herefordshire there was a Morrice-dance by eight men, whose age reckoned together made up eight hundred years compleat, some having over and above what the other wanted of an hundred.

LXIX.

Two Citizens being rid abroad in the Spring, by chance they heard the Cuckow singing: Now it is known who are noted by that Birds name, where a poor injur'd man must suffer more also by the scorns of foolish wantons; The Citizens hearing this Bird, began to laugh one upon another, and to ask, *To which of them the Bird dids sing?* and from contesting they fell to contending, from jest to earnest, and to a Sute of Law at last; where the Lawyers having tam'd their purses sufficiently, the Judge in the end pronounced this Sentence, *that the Cuckow did sing to neither the one nor the other of them, but to her self only.*

LXX.

There is an old superstitious saying among common people, that *if an Hare crosse the way it is bad luck, but if a Woolf it is good luck*; unto which it is not amisse to adde this Story which I finde of a Countreyman, who going with his Cart and Horses to fetch wood, an Hare meeting him he drew back again; The next day going again, his man spies a Woolf in the Wood, and came and told him; O, saith he, Master, *never fear, good luck, good luck*, Pliny *is witnesse*. A little while after, they being about their work, and the horses let loose for grasing, the Woolf comes and singles out one of them, and after he had saluted the Horse clawing him after his manner, he suddenly thrust his head into his belly and pulled out his guts, which the Servant having seen, runs to his Master, and tels him, that *good luck was gotten into the middle of*

their Horſes belly; which the good man found true, and became a ſport to his neighbours. Of ſuch and thouſands more of theſe Vulgar Errours, there is a Learned Work extant of an excellent man Doctor *Brown*, as likewiſe of D. *Primroſe* in Points of Phyſick; but concerning the originall of this in hand, there is another learned man which gives a pretty gueſſe; that the obſervation is true indeed, yet no more but this, that *if an Hare croſſe our way (and ſcape our catching) it is bad luck; but if a Woolf croſſes our way (and be gone, and ſo we eſcape his ſetting upon us) it is good luck:* and this being thus ſpoken at firſt in jeſt by ſome witty fellow, came after to be taken in earneſt by the ſimpler ſort.

LXXI.

A certain Counteſſe of the City *Coſence* in *Calabria*, her Husband lately dead, being to certifie by letter the Corporation, who were her Sub-

Subjects, of their new Tenure, subscribed, *The sad and unhappy Widow*, &c. They thinking to imitate her, and that they must give her her own Titles, direct their letter back, *The Aldermen, Magistrates, and Governours*, &c. *To the sad and unhappy Widow our Lady*, &c. and in the beginning, *Most illustrious and sad Lady*, &c. These people, although they bred the famous *Telesius*, yet why they were called *Brutii*, you may partly guesse by this story.

LXXII.

Nic. Picinninus a great Souldier but a blunt man, meeting *Antonius Panormitanus* a famous Scholar, and intending to passe a Complement, thus bespeaks him, *May I not live Antony, if I do not wish my self blinde as oft as I see you. Panormitan* troubled at these words, sayes, *Why so my Lord, since there is none that does honour your valour and brave actions more than I? Picinninus* smiling, and

straing to expresse himself most eloquently, *Thus it is*, saith he, *As oft as I see you with so great store of Learning, and then again consider my self with so great store of little wit; I both hate my self as contrary to you, and I also reverence you as a learned man.*

LXXIII.

A Woman, whose childe was a naturall Fool, was directed in waggery to a Gentleman in *Florence*, who had been distracted, she comes to him, and saies, *Sir, I was told that you were once out of your wits, and I have a childe that is now in that case; I pray you tell me how you were cured*; The Gentleman perceiving the simplicity of the woman, said, *O good woman, do not go about to cure him, for I never had a merrier time in all my dayes then when I was mad.*

LXXIV.

LXXIV.

A Prince kept a Fool, and one of the Court to vex him said, Sirrah, I will kill thee, he run trembling to the King, and told his danger; The King saies to him, Take a good hear, if he kill thee, I will hang him; *No*, saith the Fool, not so, *but I would have him hanged one day before he kill me.*

LXXV.

A Fool being brought to Court, and commended to a German Prince, the Prince ask'd him whether he would live with him, No, saith the Fool, I will live with my Father: why wilt thou not live with me but with thy Father, said the Prince; Why, saith he, *my Father got a Fool of his own for himself, and do you get a Fool of your own as my Father did.*

Another

LXXVI.

Another Noblemans Fool that was made the Neatheard, when he see them at home in trimming their horses to cut off their tayls; he gets him into the Field, and cuts off all the Oxen and Cows tayls, and comes loaden home with them, shouting and singing; and when some of the house chid him, *I love*, saith the Fool, *to have handsome cattle as well as my Master.*

LXXVII.

A certain *Rope-dancer* got a fall, at which all the standers by fell a laughing, only one natural fool there began to cry; some asking him why he cry'd, *because* (saith he) *all men call me a Fool, and yet I ever kept the ground, and never went in the Ayre, or got a fall as that Fellow did. Democritus* laughs to see some of his Readers so solemn as to be weary

of

of these few fooleries, and others again to long as much for more of them, as the people did beg of *Demades* and *Demosthenes* to end their merry tales. And this would not be the book it promiseth unlesse it did satisfie a little the latter sort of Readers, therefore to proceed.

LXXVIII.

There is one who is somewhat akin to our *Democritus*, who hath gathered to his hand *the Priviledges of beggars*. 1. They are Citizens of the whole world, *Ubiquitarians*, every house is theirs, they are never out of their way. 2. They can lose nothing, and every day they are a gaining. 3. A Gift of theirs is more worth, and men give more for it then they do for any thing they can buy in the market. 4. No body ever begs of them, but they beg of every Passenger. 5. No man sues any of them at Law, no Creditor troubles them; if they sue any other, no Lawyer

yer looks for fee of them, and their cause, *Pauperis causa* is a plea to be heard before any others. 6. No body envies them, no body slanders them, no body takes notice what they do or say. 7. They sleep better in straw then others on down-beds. 8. They fear neither Souldiers nor Robbers, nor Theeves. An hundred Souldiers cannot spoil a naked man, *Cantabit vacuus.* That which thou hast not no man can take from thee: An earthen pot once broke can take no more harm. It is in vain for pilferers to think to finde that in their hovels at night which they themselves cannot finde at day. 9. They are free from all Customes, Taxes, or Excises; and this they have by birthright, and by the Law of Nations, and they pay nothing for this freedome. 10. Moreover all Princes and great men, Citizens and rich men are tyed to pay tribute to them; and to provide for them before they provide for Horses, Hawks or Hounds, Feasts or fine clothes, and before they offer

to

to fill the other bag. And lastly, if there had been no sweetnesse in Poverty, sure so many wise men of old had not made choice of it, so many Philosophers had not beg'd, *Fabritius* had not preferred his Turneps before the Samnites gold, and *Alexander* Monarch of the world had not longed to change states with *Diogenes*, whereas we do not reade that *Diogenes* desired or cared to be *Alexander*.

LXXIX.

Diogenes begging (as divers Philosophers then used) did *beg more of a Prodigall man* then of the rest there present; Whereupon one said to him, *See your baseneſſe, that when you finde a liberall minde you will take most of*; *No* (said *Diogenes*) *but I mean to beg of the rest again.*

LXXX.

We reade of a famous Rogue (Rogue *à Rogator*) in *Austria*, who having

having ſpent a fair Eſtate of his Fathers, and was turned Beggar, would ſay, *that his Father had payd yearly fifty Crowns in tributes and taxes, and ſo much in ſervants wages*, &c. *all which trouble and charge he had eas'd him in, and made an end of*; the ſame fellow would ſay, that he was not turned Beggar but Courtier, *for men had rather ſee him without doors then within.*

LXXXI.

There is a famous ſtory of one, and ſome name his Countrey to be *Spain*, who being to be whipped through a Towne, walked with a grace very ſtately; whom one pitying and bidding him mend his pace to rid himſelf the ſooner out of his pain, my Gentleman took it ill, and ſaid, *What is it to thee, Fellow, how I go? when thou art whipt thou mayeſt uſe what pace thou pleaſeſt, and let me now, I pray thee, uſe the pace which I think moſt becomes me.*

LXXXII.

A clamorous Beggar following a Gentleman, who had not at present to give him, and would not tell the Beggar so, the Gentleman at last turns back, and sayes, a man knows not to whom to be charitable among so many of you, *for there are some such curst fellows, that if a man do not give them something, they will curse him to his face. O Sir*, sayes the Beggar, *you are mistaken in me, I am none of those*; *Then*, said the Gentleman, *Go your wayes, I will try you for once.*

LXXXIII.

One hearing Beggars earnestly and importunately craving *for Gods sake*, &c said, *These men that thus begg or rather challenge in Gods Name do live by him whom I am afraid they seldom serve, for I have seen hundreds of them before Church-doors, and scarce one of them in ten years within the Church in*

the

the time of service. The same person when he heard any of them singing or roaring, would say, I *cannot tell how to pity this man for he is merrier then* I; and when he heard others in a set tune and frame of fine words, he would say, *this man is a workman at his trade, he hath no need of me.*

LXXXIV.

When the Emperour *Frederick* the third was at the *Diet* at *Norimberge*, a Beggar comes to Court, and is earnest to be let in, for he was the Emperours Brother, the Beggar being importunate, the News comes to the Emperour, who bids him be call'd in before him, and asks him whence he came to be his Brother, the Beggar answers, *from our first Father Adam*; the Emperour bids one of his Followers give him a *Sous*; the bold Beggar comes on again, and sayes, It doth not become you, Most Noble Emperour, who are so rich to give your Brother so poor a gift; *Go thy way,*

way, saies the Emperour, *and if every one of thy Brethren give thee as much, thou wilt be richer then I am.* The like Story is reported of another Beggar, who came to *Albert* Duke of *Saxony*, begging a *Penny* of him for kindred sake: What kindred? said the Duke, by *Adam*, said the Beggar, the Father of us all: Get thee gone, said the Duke, *for if I should give a Penny to every one of my kinsmen by* Adam, *it is not my Patrimony and Dukedome would serve to do it.*

LXXXV.

Among this rabble it were fit *Democritus* should tell you something of Cheaters, but he is afraid honest men would be angry with him to teach others how to cheat them; and the Cheaters would laugh at him to offer to teach them who may be his Masters: they that live about Tyburn can tell you how the Cheater is cheated at last. Though there be more Cheaters in City and Countrey then those

those that hang in your way, and it is known what he of old laugh'd at, *to see the Great Theeves send the little ones to the Gallows*, to see *little theeves in iron Chains, and great theeves in gold chains.*

LXXXVI.

Thirlby Bishop of *Ely* being Embassadour at *Rome* in King *Edward* the fixths dayes, one of his men having negligently laid his Livery Cloak in his Lodgings had lost it, whereat the Bishop chiding his careleſneſſe, the Servant answered, He never suspected Theeves in so holy a place as *Rome*. *Away Fool* (quoth the Bishop) *when thou comest into a strange place, think all men to be Theeves, yet take heed thou do not call them Theeves.*

LXXXVII.

Of such as have come from Beggery to Wealth and Dignities, Examples are every where to be had, but their severall behaviours and the censures of men hereupon are observable. *Agathocles* though but a Potters Son was exalted to be King of *Sicily*, and he was so far from being ashamed of his Birth, as that when he was King he would be served in no other then Earthen plate, to shew how nobly he was descended. And one *Willigis*, who was but a Wheelers son, was advanced to be Archbishop of *Mentz*, one of the Prince Electors in *Germany*, and he had for his Coat of Armes, three Wheels, with this Motto, *Willigis, Willigis, recole unde venenis, O Willigis remember whence thou camest.*

One

LXXXVIII.

One *Isaac* born to digging and delving, yet by his valour and wisedom having gain'd the highest honours under *Bajazet* the Turkish Empetor, had hanging in his Hall, where he gave audience and accesse to all comers, *a Spade*, wherewith he used to dig for his living, and he would often show it his Children, telling them, *That was his Armes*, and as often as they see this, they should think by the like diligence and integrity to prove worthy of their Emperours favour.

LXXXIX.

Sixtus V. Pope being born in a thatcht cottage, of mean Parents, in a poor village *Montalto*, would sport himself with it, and say, that *He was born of a most illustrious house*, for the Sun in one moment did enlighten it in a thousand chinks and crannies.

XC

XC.

Sigismund the Emperour much honoured Learned Counsellours and Scholars, and would say, that *He could make a thousand Knights in one day, but he could not make a Doctor in a thousand years*: Which Speech being distasted by his Nobles, the Emrour qualified it thus; *That he could make Noble and rich whom he would, and such they were if he made them so, But he could not make a man wise and learned; this was an ability wherewith God had ennobled a man*: It is true, extraordinary Gifts or parts (as men call them) with great pains in publique services, lay the foundation to Nobility, and extraordinary education, with noble dispositions and actions, does preserve and continue it,

XCI.

XCI.

Harmodius a Nobleman born, upbraiding *Iphicrates* a valiant Captain, that he was a Shoemakers ſon. *My Nobility* (ſaith the Captain) *takes its beginning from me, and thine in thee is taking her Farewell.* The like we finde, that when in the preſence of King *Alfonſus* they were diſcourſing of a famous man *Nicolaus Picinninus*, and one was commending his skill in Military affairs, another the power he had with his Souldiery, another his valiant Acts, and ſome one thing ſome another: There was one conceited of his own Nobility, who interpos'd, ſaying, *Theſe were ſomething indeed, if he were not a Butchers Son.* To whom *Alfonſus* replied, *And I truly had rather be Nicolaus Picinninus then ſome Kings Son.* And the King hath the Poets ſuffrage for this ſpeech.

Malo

Malo pater tibi sit Thersites, dummodo tu sis
Æacidæ similis, Vulcaniaque arma capessas;
Quàm te Thersitæ similem producat Achilles.

XCII.

Fabius Grimanus being Provost of *Padua* under the state of *Venice*, a Company of Students had set on a ragged starveling poor Fellow, whom they hired for ten Crowns, that he should meet the said Provost as he came out of the Church, kisse his hand, and audibly challenge him for his brother. *Grimanus* not awhit daunted at this new greeting, courteously re-salutes the man, and conducts him into his Palace; where having examined and understood the whole contrivance of the businesse, he presently commands the gates of the City to be shut, and call'd before him all those Students who had an hand in this project. When they

appeared, he tels them with a calm countenance, *that by their kindeneſſe and diligence this day he had found a Brother, but ſo needy and bare, that to ſet him forth as was becoming a Brother of his, there would be need of no little money: Wherefore he deſired them, as they had taken no ſmall paine in finding him out a Brother, ſo they would ſhow the like liberality in apparelling him, and every of them pay down a convenient ſumme of money towards it.* They excuſe, beg, and beſeech him, that he would pardon this fault, that it was done in jeſt, out of raſhneſſe of youth and wantonneſſe. But the Governour was earneſt, and told them his Brother muſt have better clothes, and Money for Expences too: nor did he diſmiſſe them his cuſtody, till every one had laid down an hundred Crowns apeece for this new naked brother whom they had begot for him.

XCIII.

A certain Antiquary came to the Emperour *Maximilian* the second, desiring leave of him to search the Archives and ancient Records to deduce his Pedigree. And what moves thee to this? saith the Emperour, Only, said the other, a desire to serve and satisfie your Majesty and the whole Austrian Family. The Emperour replyes, *You may do as you please, but I fear me, if you be honest and accurate in your search, you may at last bolt out some Cobler or the like Founder of our Family.*

Majorum primus quisquis fuit ille tuorum,
Aut Pastor fuit, aut illud quod dicere nolo.

In great Pedegrees there are Governours and Chandlers.

XCIV.

It is delivered from Mr. *Fuller* as a thing moſt ſtrange, and yet moſt true, that the Armes of the Duke of *Rhoan* in *France*, which are Fuſibs or Lozenges, are to be ſeen in the Wood or Stone throughout all his Countrey; Yea, and the ſame, ſaith he, is obſerved in *England*, for the reſemblance of Stars, the Armes of the Worſhipfull Family of the *Shugburyes* in *Warwickshire*, are found in the ſtones within their own Mannor of *Shugbury*. But though ſtones of ſuch forms be rarities, yet not ſo ſtrange to thoſe that have conſulted *Gaffarell*, and *Lapis Aſterites* is by M. *Cambden* ſet down as a known and no ſtrange ſtone, no ſtranger then *Stella piſcis* or *Stellio* the beaſt; They were indeed moſt ſtrange, if it were certain that the Armes of theſe Families were before the ſtones, and ſuch ſtones no where elſe to be found; but that theſe Families ſhould take their Armes upon obſervation of ſuch a Rarity within their

their Grounds, is not strange, and to make such stones Touch-stones of Nobility, would much shrink and straiten the Families of Nobles.

XCV.

One *Benedictus Albizius* a Nobleman and a Scholar came to one newly made Cardinall, to give his old Friend joy of his new honour. But the Cardinall looking strangely on him as if he knew him not: *Albizius* speaks thus to him; *You Cardinals, I see, are to be condoled rather then congratulated; for as if by gaining a Dignity you had lost your senses, you can neither see nor hear; you cannot discern your friends face nor voice; and it is well since you acknowledge not them if you know your selves.* The Lord *Verulam* reports the like of a Gentleman in *Italy*, that wrote to a great Friend of his advanced to be a Cardinall, *That he was very glad of his advancement for the Cardinals own sake, but he was sorry that himself had lost so good a friend.*

XCVI.

There is another Story regiſtred, and as the ſhame would have it, of another Cardinall too; One of the *Trent* Doctors that Marrow of Theologiſts, as *Campian* ſaith, who being a Fiſhermans Sonne born, whileſt he was in his inferiour Orders, would alwaies cauſe a Net to be ſpread under his Table-cloth, that at his riſing from meat, when the Cloth was taken away, the Net might minde him whence he came; But being after ſaluted with a Red Hat, the Net was laid aſide; and ſo one deſiring a reaſon for that, he ſaid, *Why? I have now caught what I fiſht for.* Thus the Abbot went ſtooping while he was ſeeking the keyes of the Abbey, but when he had found them, he looked bolt upright.

One

XCVII.

One coming into an Inne in meane clothes, was suted accordingly with meane company, where not finding himself respected according to his worth, he began to brag largely of his Parentage, before those to whom such discourse is distastefull and ridiculous; to whom one of the men said bluntly, *Get you hence with your Gentility, I am sure our Millers horse is nobler then you, for he never goes abroad without a man to wait upon him.* Another the like is storied of a stranger tediously bragging before some Countrey fellows of his Noble kindred, whom when one of them flouted; Thou mean fellow, said he, dost thou know wherein Nobility consists? *Yes, very well*, said the Countreyman, *it consists in being an hundred mile off from where a man was born, or threescore from where he is known*, *Chi si loda si lorda*, saith the Italian; He that boasts of his Genti-

bewrays it, and bewrays his own baſeneſſe, for as they have alſo in another Proverb, *Unlucky children do moſt commend their Parents.*

XCVIII.

A Spaniſh Embaſſadour coming to ſee that ſo much cry'd up Treaſury at S. *Marks* in *Venice*, fell a groping at the bottom of the Cheſts and Trunks; And being asked why he did ſo? He anſwered, *In this among other things my Maſters Treaſure differs from yours, in that His hath no bottome, as I finde yours to have*, alluding to the Mines in *Mexico*, *Peru*, and other parts of the Weſtern Indies. This may hold in the compariſon of Eſtates in Lands and Moneys, *Fundus non habet fundum.*

XCIX.

XCIX.

This and the former ſhould have had their place before, but perhaps they will do well here for a cloſing conſideration to men of great Eſtates in City or Countrey. *Selymus* the great Turk, as he lay languiſhing (his incurable diſeaſe ſtill encreaſing) leaning his head in the lap of *Pyrrhus* his *Baſſa*, whom of all others he moſt loved. *I ſee*, ſaid he, *O Pyrrhus, I muſt ſhortly dye without remedy*; Whereupon the great *Baſſa* took occaſion to talk with him of many great matters; And amongſt others, that it would pleaſe him to give order for the great wealth taken from the Perſian Merchants in divers places of his Empire, perſwading him to beſtow the ſame upon ſome notable Hoſpitall for relief of the Poor. To whom *Selymus* replyed, *Wouldſt thou Pyrrhus, that I ſhould beſtow other mens goods wrongfully taken from them, upon works of Charity and Devotion for my own*

Vain-glory and praise? Assuredly I will never do it, Nay see they be given again to the right owners; Which was forthwith done accordingly. I am afraid this Turk shall rise up in judgement against some Christians; for either he is no Turk, or we no such Christians as we should be.

C.

A Fable of *Æsop* shall close this Period of our Travels: "The "Bat, the Bramble, and the Cormorant, were resolv'd to turn "Merchants, and to be Partners in "the same adventure; The Bats stock "was ready money which he had "borrowed: the Brambles was wool "and cloth which he had catch'd from "sheeps backs in passing by) and the "Cormorants was a Treasure of a "wrack which he had found as he was "fishing by the shore. Having put in "their lading, they set to Sea. But a "storm arising, their ship sunk, and "their goods were all lost, and them-

"selves

'selves only escaped to land.; Now 'ever since the Bat fearing creditors, 'keeps close all day, and walks only 'some few short turns at night; And 'the Bramble is catching at every 'passenger to get some more cloth; 'and the Cormorant follows the Sea-'shores fishing for his living and 'watching what the Sea will cast up. The Morall of this Fable you must not look for out of your boyes books, for they that affixed those Morals have seldome reached the wit of *Esop*. *Erasmus* thinks this Fable fathered on *Æsop* and unworthy of him, but *Erasmus* did not so well look into it; *Democritus* who is an acquaintance of *Æsop*, and knows much of his minde, thinks the Fable his own legitimate, and that *Æsop* here points at three sorts of men who get their living three severall waies, and they seldom thrive or grow rich; The first is, of such as live by borrowing, and purchase by Use-money, and these commonly run so much in debt that they are forced to turn Bats, and dare not shew their heads.

Others

Others with the Cormorant gape for wracks, losing what may fall, and live upon hopes, and feed upon shoares, and places vacant, desart, and forsaken by others, where they fish for their living by new inventions and fancies; and of this sort are Astrologers, Fortune-tellers, Chymists, Mountebanks, Projectors, and Cheaters of many sorts. The third and worst sort of men who are figured by the Bramble, are those that live by snatching, as Theeves, Robbers, Pirates, mercenary Souldiers, quarrelsome Sollicitors, Informers, and all seditious persons, who fix upon other mens skirts, and are ready to rent and tear all they meet. And all these, as is noted in the Fable, keep their old courses, and are seldom reclaim'd to a better kinde of life, the debtor runs on borrowing till he run himself out of all; the Projector, &c. never leaves his Fancies till he be a Beggar: Nor the theef, &c. will ever cease stealing till the Gallows makes an end of him: And the goods of [illegible] set down in the Fable

Table to be *loſt and caſt away*; for Money borrowed or found, or ſtolen, as it is quickly gotten, ſo it is quickly gone, and nothing but what is gained by honeſt care and pains hath a bleſſing to be laſting.

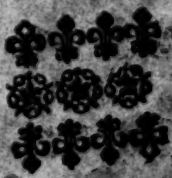
THE

THE FELLOW-TRAVELLER

In Entercourse among

STUDENTS AND SCHOLARS.

Magna pars studiosorum Amanitates quærimus.



Printed in the Year, 1658.

THE FELLOW-TRAVELLER AMONG *Students & Scholars.*

I.

LAwyers and Physicians must here have the first place, because they live when most other Scholars go a begging; and they are *employed*, they get their living in City or Countrey, at home or abroad; though one saith, it is a bad signe of a bad

place

place to live in, where there are either many Lawyers or many Physicians.

II.

An Advocate pleading for his Defendant, bespeaks the Judge with a Preface, that he might have his Lordships leave to plead in the behalf of that good man, the Judge assenting, *Now my Lord*, said the Lawyer, *you must in justice acquit this man, whom you have allowed to be a good man*; the Judge replied, *It is true, a good man he is, and shall be for me, unlesse the proofs against him make it evident that he is guilty. Quod non improbatur, præsumitur.*

III.

A Prisoner indicted for Felony was asked by the Judge what he had to say for himself, *Truly My Lord*, sayes he, *I did mean no hurt to the man from whom I stole, only it was an ill custome that I had gotten.* Why then, sayes the Judge,

Iudge, *if it be thy custome to steal, it is my custome to hang up Theeves.*

IV.

There were two came before *Aristides*, the Accuser said, *O Aristides, this man did you such an injury at such a time*, thinking by this suggestion to have made him partiall. *Aristides* replies, *Friend, I sit not here to hear what he hath done against me, but what he hath done against thee.* This was *Aristides* the Iust, and *Exuit personam Iudicis, qui amici vel Hostis induit.*

V.

In *Flanders* a Flemmish Tiler falling from the top of an House kill'd a Spaniard passing by, though himself escap'd alive by the breach of the fall. Some of the Spaniards kindred prosecutes this Tiler very hard for his life, urging *Lex Talionis*, the Iudge answered, *that since he did urge that law, he should have it,* He should go up

up to the top of the house, and thence fall down upon the Tiler. Praestare culpam homo debet, non casum.

VI.

One *Petrus Niger* travelling thorow a Countrey village, a Dogge comes out of a House, and runs at him fiercely; but he having a picked staffe in his hand runs the Dogge through and kils him. The Owner of the Dogge draws the man before a Iustice, and he chides the man for being so cruell; *And why* (said he) *must you use the iron end of the staffe, and not rather have beaten him with the fore-end, Because*, said the man, *the Dog ran at me with his teeth, and not with his tayle.*

VII.

VII.

There were three young Fellows had gathered a great deal of money by Piracy, and resolv'd at last to goe to such a City to spend the rest of their life more securely. And that they might agree upon what they had got in common, they put all their money into a Scriveners hands, upon these terms, that *He should not part with a Penny to any one of them, unlesse they all three were present.* A while after, one of them more cunning then his fellows, perswades them, it would be much better for them to buy some house and ground, that they might use in common and live upon together. Upon which they go to the Scrivener, and give him warning to call in their money in readinesse, which they would shortly call for. In the mean time they bargain for an House, and one day when two of them were riding abroad, the third cunning fellow ran them, there

was

was present use of fifty Duckats for some furniture he had bespoke for the House; which they bid him ask for of the Scrivener, and withall as they rid by, bid the Scrivener give their Partner what he called for. He comes presently after, and takes up all the money, layes it on horseback, and conveys it and himself out of the way. After, the other two returning home, the Scrivener tels them, how according to their appointment he had delivered up to their Partner all the Money. They finding it in vain to pursue their Fellow, sue the Scrivener in Court, alledging he had broke Covenant, the Condition agreed upon being, that he should deliver no money to any but when they were all present. The Scrivener not a little troubled at this, consults one *Gellius Aretinus* a crafty Lawyer, who upon some deliberation gives him this advice, that he should confesse in Court, that it was an oversight in him to pay the money, and that he was ready to pay it again, according to

to the tenour of the Writing drawn between them, which was that it should not be paid but when they three were present; Wherefore let them bring forth their third man, and he should be ready to pay them. This *Democritus* was more willing to transcribe at large, that it may be exemplary; for he hath heard the like advice *mutato nomine*, with little alteration of the case, given by our famous M. *Noy*.

VIII.

Cicero had occasion to call in *Claudius Popilius* an ignorant Lawyer for a witnesse, He coming in, said, *He knew nothing*, *Cicero* replyes, *I pray you think not that I am asking you in point of Law.*

IX.

IX.

In the accusation of *Clodius* a seditious young Nobleman, *Cicero* among others gave in evidence upon oath against him, but the Iury (which consisted of 57.) being for the *major* part bribed, passed against the Evidence. One day after in the Senate, *Cicero* and *Clodius* falling out, *Clodius* upbraided him, saying, *The Iury gave you no credit.* *Cicero* answered, *Five and twenty gave me credit, but there were two and thirty that gave you no credit, for they had their money beforehand.* The same Iury, before they gave up their Verdict, prayed of the Senate a Guard, that they might give their conscience freely against *Clodius*. The next day seeing some [illegible] had acquitted him together, said to them, *What made you to desire of a Guard? were you afraid your money should have been taken from you?*

X.

A Merchant in a Suit he had with a Countryman, had sent in to the Iudge for a Fee they call it (in plain English a bribe) *a Vessell of Oyle*; His adversary understanding of it, presented the Iudge with a *Fat Hog*; the Countreyman carrying the cale, the Merchant came to the Iudge, complaining and upbraiding him with his gift; the Iudge answered him, that *he did remember his Oyle, but there was a filthy great Hog, burst into his House, and had broke the Vessell, and spilt all the Oyle.* This man did indeed *oleum & operam perdere*, The Lawyers Tongue like the tongue of a ballance, inclines that way where there is most weight.

XI.

There was a Iudge in *Poland* called *Ictus* (it may be like *Dives* in the Parable, but named so by the Lawyers abbreviation for *Juris-consultus*, for most Lawyers are such) who a long time had stood for a poor man the Plaintiff against a rich man the *Defendant*; but in the end he took a Fee of the Defendant, and a considerable summe, stamped according to the usuall stamp of the Countrey, with the *Image of a man in compleat armour*, and in the next Sessions in Court judged the cause in favour of the Defendant. But being taxed for it in pri[illegible] shewed his friend the Coyn [illegible], and demanded of him, [illegible] *possit [illegible] armatis resistere?* W[illegible] to stand against such an A[illegible]? This [illegible] Conscience [illegible] proof.

XII.

Laurentius Medices canvasing for a place in *Florence*, a Friend told him that he could help him with such a mans suffrage, For, said he, *for a pottle of wine a man may leade him which way he please.* Is it so? saith *Laurentius, What shall become of me then, if some body give him two pottles of wine? Precio parata vincitur precio Fides.*

XIII.

Sir *Thomas Moore* had sent him by a Suitor in Chancery two silver Flaggons, when they were presented by the Gentlemans Servant; He said to one of his men, *Have him to the Cellar, and let him have of my best Wine.* And turning to the Servant he said, *Friend, tell thy Master, if he like it, let him not* [illegible] when his Lady at [illegible] offered him a great Bribe in the [illegible] of a Supplicant, he turned [illegible] with these

words, *Gentle Eve, I will none of your Apple. Rejecit alto dona nocentium vultu.*

XIV.

Marcus Curio had a bribe sent him to tempt him to be unfaithfull to his Countrey, the Messenger that brought the reward of iniquity found him at dinner with a dish of Turneps, and proffered him the Money, but he refused it, saying, *Let this be proffered to those that cannot be content to dine with Turnips as I do.*

XV.

Alexander sent to *Phocion* a great summe of money, *Phocion* said to the Messenger, *why doth the King send to me?* the Messenger answered, *Because he takes me to be a good man: If he think so, pray let him find it.*

XVI.

XVI.

A Noble Lord (who for his other Excellencies ſhall be nameleſſe) being in a great office where he us'd to be (as the Lord *Bacon* phraſeth it) *twice paid*, and though he himſelf cared not for Money, receive Bribes by the back door of Servants, being put out of his place for it, that day paſſing through the Hall where his Gentlemen ſate at dinner, they as their manner was roſe up at his coming by. which he obſerving ſaid to them, *Nay Gentlemen ſit down, for your riſing is my Fall.*

XVII.

Alphonſus Pazzius (perhaps only nick-nam'd ſo from his ſimplicity) a Nobleman of *Florence* had a Suit at Law, where his adverſary brawling with him, ſaid, *that it was a ſigne he was not well in his wits, ſince his Father had appointed twelve Gu[illegible]*

over him, Alphonsus answers, *My Father knew that he who hath Lands hath quarrels, but if he had known that I should have had to do with thee, he would have given me four and twenty Guardians.*

XVIII.

Gerson tels of an ancient Matron who came to *Orleance*, and going to see one of their Innes of Court, asked what was the businesse of those Students there? One answered, *they studied Law to be able to pleade in the Countrey*; *Alas*, said the woman, *what a Countrey will there be when all these are let loose, for in our Country we have but one Atturney, and he sets us all by the ears together.* One was saying, that the number of Lawyers would marre the Trade; *O no*, said M. *Heywood, for ever the more spaniels in the fields, the more game.* Lawyers, if they do not finde quarrels, can make them.

XIX.

XIX.

Rodulphus Count of *Habſpurg*, who was the firſt that brought the Imperiall dignity into the *Auſtrian* Family, had ſome Sutes with his Neighbours, but one eſpecially with a potent Abbot, The Earl once comes upon the Abbot at dinner time, and makes himſelf his gueſt, his followers wondring at it. After dinner having talked a while with the Abbot, he made an agreement with him. And at his departure ſaid to his Followers, *He that hath three Sutes in Law, and hath compoſed two ſhall do well to make friend of the third*; And this courſe proved happy to the Earl, for that Abbot afterwards became a great help to him againſt his Enemies; They that have tried it ſay, that a *bad agreement is better than a good Judgement.*

XX.

There was a Minister to be deprived for Non-conformity, who said to some of his Friends, *That if they deprived him, it should cost a hundred mens lives*; The party understood it, as if being a turbulent fellow, he would have mov'd sedition, and complain'd of him, whereupon being convented and apposed upon that speech, he said, his meaning was, *that if he lost his Benefice he would practise Physick* (where he should be *Homicida cum privilegio*) *and then he thought he should kill an hundred men in time.* In a Millers hand, saith *Guevara*, we trust only our meal, and in a Lawyers hands only our Goods, *&c.* but in a Physicians hands we trust our lives.

XXI.

There was a Physician commended to a Prince for a rare man; The Prince in sport said to him, *I enter-*

tain

tain no Physician, unlesse he have first killed thirty men. The Physician perceiving it was spoke merrily answered, *And I am not far from that number. for I have already buried nine and twenty. Nay then,* said the Prince, *you are not for me, for I am afraid I must be the thirtieth man*; The sayings are common, *Non est bonus Medicus, nisi qui impleverit cœmiterium,* and *Res misera Medicus, cui nunquam bene est, nisi male sit quamplurimis.*

XXII.

The former story may be feigned, but in history it is recorded concerning one *Reuda* (or *Reuder* or *Reuther*) a Scotch King, who would never suffer any young Physician to begin their practice in his own Kingdom, nor admit them at home till after twenty years experience in his enemies countreys.

XXIII.

Asclepiades they say, made a bargain with Fortune, that *he should not be trusted for a Physician, if he were ever sick himselfe.* He was a happy man if he kept his bargain. But there was a bargain among the Goths, the Patient was obliged afore-hand to pay the summe agreed on, and the Physician was obliged to the cure, or else to lose his Physick and his pains.

XXIV.

Heraclitus being sick examined his Physician concerning the cause of his sickness; but finding that he was ignorant and did faulter, he would take none of his Physick saying, *If he be not able to shew me the cause, be is lesse able to take away the cause of my disease.*

XXV.

XXV.

There was a Gentleman fell very sick; and a Friend of his said to him, *Sir, you are in danger, I pray send for a Physician.* But the sick man answered, *It is no matter, for if I dye, I will dye at leisure.* Perhaps some such conceit as this stuck in the Gentlemans head, *Vis magno tibi precio mortem emere? Medicum Negotiatorem vita consule.*

XXVI.

There is a grave Authour that writes jests of Scholars (but such as were bred in *Gotam* College) He brings in a Scholar meeting his Physician and saying to him, *I pray Sir pardon me; and be not angry that I have not been sick of late. Democritus* thinks not this, as the Authour seems to deliver it, to be spoken simply, but with an eye to that saying, *Medicus est nullus, si bene circumspicias, qui.*

qui amicos ſuos bene valere cupit. And *Pauſanias* had ſome ſuch like conſideration, who when his Phyſician met him and ſaid; *I am glad to ſee you in good health*, *Pauſanias* anſwered, *That comes to paſſe, becauſe I have made no uſe of you*; Now to theſe *Democritus* hath a ready anſwer in behalf of his Friends the Phyſicians.

Gaudeo quòd valeas, *Medici vix credis ab ore?*
Hoc agit, ut valeas; *quod melius-que facit.*

XXVII.

And ſo where *Democritus* findes in another (who for the tryall of his wit writes againſt Learning with a great deal of learning) an objection againſt Phyſicians, that *in the Country there is health where there are no Phyſicians, but in Cities where are moſt Phyſicians there are moſt ſick*: *Democritus* thinks his words miſplaced, and that he ſhould ſay,

In

In the Countrey where there is health, there are no Physicians, but in Cities where there are most sick, there are most Physicians, which will be no disparagement, that they live most where they are most usefull and needfull.

XXVIII.

Æneas Sylvius (who was after Pope *Pius*) being near his death, and the Physicians giving him hopes of life and recovery, said, *This is the misery of great persons, that even in death they do not want Flatterers.* But to this there is an Answer framed, that they who are to be the means of life love not to be the Messengers of Death.

XXIX.

One *Baccius* a Physician in *Florence*, who was able enough, but he had a worm in his pate, was sent for to the curing of a Woman; where feeling her Pulse, and looking upon her, he asked her, *How old she was*;

She

She told him, *Threescore and three*, at which speech he flung aside her arm, and gat him gone saying, *Why how long would you live in this world?* Perhaps the Climactericall year, which is another crotchet, was in his head.

XXX.

Cardan tels of one that had such a Receipt as would suddenly and certainly dissolve the stone in the bladder; and he concludes of him, that he makes no doubt but that he is now in hell, because he never reveal'd it to any one before he dyed; A hard Physician and an hard sentence; But this is prefsed home by *Philaretus*, and it is to be wished that as there is the charitable Apothecary, so there were also the charitable Physician, for known diseases; for most of them, not only the Ague are *Medicorum opprobria*.

XXXI

XXXI.

King *James* saith, that the *Art of Physicians is very imperfect, for I doubt not,* saith he, *but for every disease there is in Nature a severall simple, if they could finde it out. So that their Compounds do rather show their ignorance than their knowledge.* It is too true, that not only their affectations and contradictions in compositions leave men in a Wood, but their ascribing of a multitude of vertues to simples confound the true ones.

XXXII.

It is a great Question, what does the cure, the Vulgar will tell you the last thing they took did the cure, as the last thing they did caused the disease; Some Physician will ascribe it to the rarity and dearnesse, others to the variety and composition, others to the fitnesse and order, *&c.* others think it is not the Physicke, but the Phy-

Physician, but Nature being disburthened returns to her functions by degrees, and men from weakneſſe to a more cheerfull condition, from a long hunger to a more greedy appetite, &c. And ſome adde, that it is not Nature, but the God of Nature which heals us, and as the Proverb is, God heals, and the Phyſician hath the thanks. It is Gods compaſſion on the poor man who contemneth no means but is without any. It is the reward of his patience, It is Gods ſeeing his tears, or hearing his or the Churches prayers for him, It is Gods reſpect to the ſick mans devotion, and good uſe he makes of his ſickneſſe whereby he recovers more health both in body and ſoul: This it is, though unobſerved, that cures thouſands, without means, or with what means ſoever they have about them.

XXXIII.

XXXIII.

It is written and reported from an Authour of credit, That an ancient woman having an infirmity fallen in her eyes, which she could not be rid of by any remedy, spoke to a Scholar who used her house for some help; He in hope of some gain from her, told her he had an excellent charm for that disease. He takes therefore a peece of Paper, writes in it a company of strange characters (for *omne ignotum pro magnifico*) and in the end in great Letters, *Daemon eruat oculos huic vetulæ, & foramina stercoribus repleat.* This Paper he seals wraps in silk, gives it to the old woman to hang about her neck, with a charge it should not be read or opened by any, for fear of blindenesse or a worse disease. The woman beleeves him, and observes his commands; And a while after, the Disease falling away, whether by natural causes or by the devils help, to confirm

firm her in her vain beleef of charms, she is recovered to her former clearneſſe and ſtrength of eye-ſight, *Fides ſit penes Authorem*, but my Authour addes withall, that without queſtion the devil doth uſe ſuch arts to abuſe the ſimpler ſort (for ſuch Arts have no warrant from God, nor do they favour of man, being irrational, without art or induſtry.

XXXIV.

A Wizard fortetold *William* the Conquerour that he ſhould ſafely arrive in *England* with his whole Army, without any loſſe; which coming to paſſe (as the one or the other of two muſt be true) the King ſent to confer with this Wizard But when it was found and told him, that he was drowned in that Ship, which only of all the whole Fleet miſcarried, the Conquerour ſaid, *He would never make account of that Science which profited more the ignorant than the Maſters of the profeſſion, for he*

could

could foresee my good fortune but not his own mishap.

Another Story we have of our *Henry* the seventh who asked one of these Star-gazers (who had before prophesied of his death, as *Culpepper* did of the now King of *France*, who lives to pisse upon his grave) this Question, *What shall betide me this Christmas?* The cunning man answered, he could not tell; *What then I pray thee shall become of thee?* quoth the King, That likewise he said, he could not tell; *Well then*, said the King, *I am more learned than thy self, for I know that thou shalt be committed to prison, and there keep thy Christmas for a jugling Companion.*

XXXV.

Antonius Puccius, being in Embassage to *Philip* Duke of *Millain*, much given to Astrology, could not get audience a long time; At last, the Dukes Astrologer advising him of a fit time, the Embassadour was called upon to deliver his message, who refused

fused to come, saying, *If the Horoscope did favour the Duke at that time, it did not favour him.*

XXXVI.

In the time of the Councel at *Constance*, *Peter de Monte Alcino* a famous Astrologer propheſied, that *Sigiſmund* of *Auſtria* ſhould that year be crowned Emperour by the Pope, and that *John* the 23. Pope ſhould return with honour into *Italy*; But *John* being depoſed by the Fathers of that Councell, and *Sigiſmund* not coming into *Italy* that year, the Aſtrologer was upbraided by one for telling ſuch groſſe lyes, who anſwered, *It was no wonder, that being to make judgement of two fools, he was miſtaken.* The Aſtrologer was wiſe, for fools it may be will not be rul'd by the ſtars; nor perhaps wiſe men neither; for they ſay, *Sapiens dominabitur Aſtris.*

XXXVII.

A skillfull Astrologer (that is, one that knows and beleeves more fooleries than others) told Cardinal *Pool*, that he had very exactly calculated his Nativity, and found that great matters were portended of him (as that he should be Pope &c.) the Cardinall answered, *Perhaps it may be as you say, but you must remember that I was born again by Baptism, and that day of Nativity wherein I was born again, doth Eclipse the other before,* If it were true that the Hour of our Nativity did discover the issues of our Nature, yet Custome and Education doth alter Nature, much more grace.

XXXVIII.

Henry the Second returning out of *Ireland* arriv'd at *S. Davids* in *Wales*, where it was told him, that according to *Merlins* prophecy, the Conqueror of *Ireland* returning that way should

should dye upon a stone (called Lechlaver neer the Churchyard: whereupon in a great presence he passed over it, and said, *Now who will hereafter credit that liar Merlin?*

XXXIX.

Two Women being fallen out and giving one another the lye, to do it (as they thought handsomely, the one said, *Thou lyest like our Town-Clock, which will be telling lyes upon Sundayes*; And, said the other, *thou lyest like an Almanack-Maker, that lyes all the year, and every day in the year.* Nay, *Democritus* is bold and addes, *that an Astrologer lyes when he tells truth.*

XL.

William The Conqueror invading this Land chanc'd at his arrival to be gravelled, and he fell, his feet sticking fast in the sand. One of his Attendants caught him by the arme and helped

helped him up, saying, *Stand up my Liege-Lord, and be of good cheer, for now you have taken fast footing in England.* And then espying that He brought up sand and earth in his hand, he added, *Yea and you have taken livery and seisin of the Countrey.* It is as good to interpret an omen in the better as in the worse part; and as *Seneca* (not a Stoick in this) speaks very comfortably; *Cum incerta sint speranda ac timenda, tibi fave, & crede quod mavis.*

XLI.

That *Omen* or *Luck* is a word which signifies nothing, there are two noted instances from Heathens, where Fortune reign'd. An *Owle* (*Infelix Bubo, dirum mortalibus Omen*) pitched upon *Pyrrhus* his spear as he went out to warre, and a tile thrown down upon his headpiece by an old woman killed him. And an Owle lighted on *Hierons* spear when he went out to battel, and he got the victory. *A Snake* (O fearful!) came

came out of a wooden pillar, when *Tarquinius Superbus* was destroyed by *Brutus*: And a Snake (O good!) slipt out of the Altar, as *Sylla* was sacrificing, and He (by the Augurs advice too) led forth his Army and overcame the *Samnites*, which victory was the foundation of his greatness. They say some *Snakes* have forked tongues, and this sure was one of them.

XLII.

My Lord Verulam in his collection of Apophthegmes relates this English story of *Sr. Edward Dyer* a grave and wise Gentleman, who yet did much believe in one *Kelley* an Alchymist, that he did indeed the work and made gold. Insomuch as he went himselfe into Germany, where *Kelly* then was, to informe himself fully thereof: After his return, he dined with my Lord of *Canterbury*, where at that time was at the Table D. *Brown* the Physician. They fell in talk of *Kelley*, Sr. *Edward*

ward Dyer turning to the Arch-*Bi*ſhop ſaid; *I doe aſſure your Grace, that what I ſhall tell you is truth, I am an eye-witneſs thereof, and if I had not ſeen it, I would not have believed it.* I ſaw Maſter *Kelly* put off the baſe metal into the chrucible, and after it was ſet a little upon the fire, and a very ſmall quantity of the Medicine put in, and ſtirred with a ſtick of wood, it came forth in great proportion, perfect Gold, to the Touch, to the Hammer, to the Teſt. The *Bi*ſhop to this ſaid, *You had need take heed what you ſay*, Sr. *Edward Dyer, for here is an infidel at the Board.* Sir, *Edward* ſaid again pleaſantly, I would have lookt for an Infidel ſooner in any place than at your graces Table. *What ſay you* D. *Browne*? ſaith the Biſhop, D. *Browne* anſwered after a blunt manner, *The Gentleman hath ſpoken enough for me. Why* (ſaith the Arch-Biſhop) *what hath he ſaid? Mary* (ſaith D. *Browne*) *he ſaid, he would not have beleeved it except he had ſeen it; And no more will I.*

XLIII.

Democritus is much taken with Pope *Leo* the tenth (hold your censure till you know why it is) for rewarding an Alchymist. One of those Professors had dedicated a Book to the Pope of the Art of making gold. He looked for a great reward, and waited on the Pope daily. The Pope at last when he had sufficiently prolonged and enlarged his expectation, brought him out a large purse, and gave him; that since himself had the Art to make gold, there was a place for him to put it in. Alchymists first brag, and then cheat, and at last go a begging.

XLIV.

There are elsewhere to be found two or three words concerning Orators, which should here have had their place. The next to them are Poets, and as my Lord of *Essex* asked Sir *Henry Savill* What he thought

of Poets? that Learned Knight answered him, *That he thought them the best Writers next to them that wrote Prose.* And some of them are good men too, such as do not worship Heathen Gods, and sacrifice their wits to *Mars*, *Venus*, or *Bacchus*, or idolize themselves by *Romances* and Whimzes.

XLV.

Miltiades, a famous Athenian Souldier, being asked, *Whether it were more honour to be Achilles or Homer?* answered, That was such a question as to ask, *Whether it were more Honour to be a Commander or a Trumpetter.*

XLVI.

One *Andreas Maro*, who, like our *Kendall* for his extemporary verifying was famous, and got in *Rome* the name of *Archipoeta*, was invited by *Leo* the tenth, who himself was poeticall, where the Pope telling

him he had heard of his great faculty and facility in verſe, He preſently in a glorying manner ſaid,

Archipoeta facit verſus pro mille Poetis.

To whom the Pope as ſuddenly replies,

Et pro mille aliis Archipoeta bibit.

XLVII.

One *Eobanus Heſſus* a great Wit, and a good Poet, was once with a Nobleman *Gualter* by Name, He being to go abroad and ready to take Horſe, ſaid to the Poet, that he would give him a couple of Oxen, if he would make him a Verſe before he got into the Saddle, whereupon *Eobanus* came out readily with this Verſe,

Aſcendat Gualter, veniat bos unus & alter.

And the Nobleman after his return was a Nobleman ſtill, and as good as his word.

One

XLVIII.

One *Marius* of *Laudia*, was showing Pope *Clement* the eighth a Copy of his verses, the Pope within three Verses findes a fault, and cries out, *O Mark, here is a syllable too short*; *Mark* answers him, *It is no matter for that, your Holinesse by and by will finde another too long*. This may be but in jest, but there is another in earnest, which makes a Rime against Rime, which holds against Verse too.

Rime the rack of finest wits,
That expresseth but by fits
True conceit;

Spoiling senses of their treasure,
Cousening judgement with a measure,
But false weight;

Wresting words from their true calling,
Propping verse for fear of falling
To the ground;

Joynting ſyllables, drowning letters,
Faſtening vowels, as with fetters
They were bound, *&c.*

XLIX.

A Muſician and a Poet met at a victualing houſe, where claiming kindred with a curſe upon that Courtier that ſaid they wanted brains, they muſt dine together, and beſpoke a *Calves head*, which was a dainty. The man provides them their dinner, but noting their diſcourſe, ſerv'd it in without the brains; *Why what is here?* ſaid one of them, *It is*, ſaid the Hoſt, *a Muſician and a Poet*; But he ſhould have brought it in, *for if they wanted, they had the more need of brains.*

L.

In a meeting of ſeverall Poets, one was reckoning up the ſeverall ſorts of them, the *Comici*, *Tragici*, *Epici*, *Elegiaci*, *Lyrici*, &c. *Stephanus Ferrarius*

rarius said, *I wonder you have left out the most ordinary and most common sort of Poets*: Why said the other, who are they? *Ferrarius* answers, the *Famelici*. *Studium quid inutile tendis?* To which purpose, sure it is, that the Fable was made of the Gnats which in winter came a begging to the Bees, promising to teach their Children to sing, but the Bees answered, that their Children had learned a Trade already which would keep them from begging or starving in Winter: *Poesis vitæ umbratilis & delicatæ accessio*, said *Tully*, Poets, like gnats cannot live but in Sunny dayes.

LI.

But they will say, Other Scholars go a begging; They need not, if they will take *Dionysius* his course, who being not suffered to govern men, got a command over children, or if at lowest they will take the advice of the Propheticall Ballad made by a *Vates* indeed, if they will *draw*

their Indenture, and be bound at adventure an Apprentice to a free School. But though *Democritus* doth not like begging, ſtudying to deſerve better, yet *praſtat pudere quàm pigere*; and in caſes of neceſſity Scholars may not be denied that which is free for all men, for to *appeal and to beg, is every ones priviledge.*

LII.

One *Mauritius* born of mean parentage, and forced to get his living by Alms and Begging, followed his Book at School ſo diligently, that his School-fellows would in mockery call him *Biſhop of Paris*, which name he being noted by, when he begged, ſome would offer him liberally, upon condition he would promiſe never to be Biſhop of *Paris*; But he gallantly would refuſe every proffer upon thoſe terms: Which thing was generally laugh'd at, but in time it prov'd a preſage, for he was after advanc'd to be Biſhop of *Paris* indeed

LIII.

LIII.

A Scholar in his travels being rob'd (and he that robs a Scholar, they say, robs more then one) came to *Cosmus Medices* begging something of him; *Cosmus* ask'd him how he became so ragged and out of fashion in his clothes; The Scholar told him he was rob'd by the way of his money and clothes; Yes, saith *Cosmus*, thou hast been rob'd, but *perhaps by gaming* rather; *It is true*, said the Scholar, *by Fortunes great game, whereby she takes from me, and gives to such as you.* *Cosmus* finding him a Scholar, put him in handsome clothes, and furnished him with money for his journey. This and divers other instances which might be set down, confirms what one of the Philosophers said, who being asked, *What a wise man differed from a fool?* answered, *Send them both naked to those that know them not, and you shall perceive.*

LIV.

LIV.

The Philosophers, as we have said, used to go a begging, and they have handsome Apologies for it. *Diogenes* being asked in scorn; *What the reason was that Philosophers haunted rich men and not rich men Philosophers?* he answers, *Because the one knew what they wanted, the other did not*; and one saying to *Aristippus*, *Why should men rather give to the poor then to Philosophers?* He answers, *Because they think themselves may sooner come to be poor then to be Philosophers.* The same *Aristippus* would say, that *He took money of his Friends, not so much to use it himself, as to teach them how to bestow their money.* The same Philosopher once begging a good summe of money of *Dionysius* King of *Sicily*, The King said to him, *Why dost thou Aristippus beg that which you Philosophers make show as if you did despise, and say that a wise man hath no need of?* *Aristippus* replies, *Give*

me

me the money first, and then I will give you an answer to your question; *Dionysius* gives him the money, *And now*, saith *Aristippus*, *do not you see that I have no need of what you talk of? and and so our doctrine and my practice agrees well enough.*

LV.

Æschines perceiving every one give *Socrates* something for a present, said unto him, *Because* I *have nothing else to give*, I *will give thee my self. Do so*, said *Socrates*, *and* I *will give thee back again to thy self better then when* I *received thee.*

LVI.

Antigonus seeing *Cleanthes* a Learned Philosopher helping a Baker to grinde corn at the Mill, said unto him, *Molis tu Cleanthe?* What *Cleanthes* dost thou grinde Corn? I, sayes he, I do so, or else I must starve for want of bread. And many there are who

are

are forc'd to serve Tables, their own Table, who are fitter for better service. And perhaps *Democritus* is *Mendicus hodiernus*, and, though he could write something else, writes this first, to put meat in his mouth.

LVII.

For all this *Democritus* loves not to goe a begging; with him *Verecundum est rogo dicere.* Yet He loves and thinks a Scholars part *Sæpe rogare.* For old *Democritus* hath told him, that *Veritas est in puteis & fodinis*, and he knows then, that it is the curious and inquisitive man that must digge and draw it out of the deep. He is therefore ζητητικὸς, one of the Seekers, for He hath found by experience that *Quæstio* (*quæsitio*) *res est quæsita; qui quærit & non quæsita invenit.* He that asks of others that are able to informe him, *& discit, & placet*; He that asks and seeks of himself finds very often more than he seeks for. Besides, *Dulcior cibus ex venatu*, and

Omne

Omne scientificum, quantò profundiùs queritur, tantò glorioſiùs invenitur. He that does *ſcire per cauſam* knows more certainly and moſt uſefully. And therefore in ordinary and highway ſentences, and common Schoolboy Theams, He lets them not paſſe without enquiry *An ſit?* or *Cur ſit?* To which purpoſe though *Democritus* knows the Scholar furniſhed with ſome problematical Books, as *du Pleſſis*; *Camerarius* and others, yet he thinks *Taſſonis Penſieri* may be a ſtranger to many; and therefore having collected and compacted in brief ſome number out of his large Book, He will here beſtow ſome few of them on the Scholar, chooſing thoſe which are the more pleaſing and agreeable to the intent of this book, and leaving the more ſerious to his graver ſtudies in the Library, if ſhops will not help him with the Authour.

LVIII.

Query 1. *ex L.* 1. *q.* 10. *& l.* 3. *q.* 5. 8.

Why Fire melts Lead and hardens Egges; melts Ice and hardens salt; melts Wax and hardens Clay.

R. Fire melts Lead and other metals, because Metals in their principles are but watry and moist substances (I should think rather earthy and stony) congealed and condensed by the excesse of cold (N.B. not by concoction of heat, as vulgarly) which the fire vanquishing reduceth them to their originall (and so we see the waters that do saxifie and metallize plants or other things thrown into them are extreme cold.) And fire hardens Egges, because the thin wateriſh humour being quickly evaporated, the viscous and more tenacious humour remaining is easily dried and hardened. Salt and Ice have both

both their principles from water, and Fire evaporates the more light and ſubtile part of Sea-water, and dries the more earthy which makes the ſalt; But Ice which is condenſed by exceſſive cold retains the whole Humidity without any drineſſe, wherefore the heat overcoming that cold reduceth it to his former ſtate. The ſame reaſon holds, why the Sun hardens Clay and melts Wax, for Clay is nothing but earth altered by an adventitious moiſture, which being conſumed by the Sun, the Earth remains as it was naturally cold and dry; and Wax conſiſting of fatneſſe and moiſture united by cold, the heat of the fire or Sun diſſolves the union, and ſo makes it liquid and diffuſive, and ſo we ſee alſo in greaſe, tallow, or the like.

LIX.

LIX.

L. 2. q. 10.

Why the Heavens and the Sea appear of an azure colour.

Colours (saith our Authour still) come from the predominancy of the four first qualities. As whiteness comes from cold, and so congealed things turn white, as Tallow, Snow, Hayl, *&c.* and men in cold Countreys and women which are of a cold complexion have white skins, and flegme and spittle is therefore white, and old men grow white-haired. Redness comes from heat, as we see in bloud, choler, and metals put into the fire. Blackness comes from the aduſtion of heat, and this we see in coals, melancholy, and smoak, which is but air and moisture aduſt. Green comes from moisture, as we see in grasse, herbs, and leaves of trees, and so we may call the colour of the wa-

ter

ter being a moiſt body ; and we have a colour called Sea-green ; Azure hath ſome affinity and relation to green, as we finde thoſe that dye green do firſt dip in blew, yet green hath more light and Azure more opacity ; and ſo our eye looking to the skie ſees the light by diſtance ſhadowed into blew : And therefore Painters to imitate Nature in repreſenting their Landskips, paint their Mountains and places diſtant of a skie-colour. *Ariſtotle* ſaith, that Azure is the colour of the Sea, and the skie hath it only by reflexion from the ſea as in a glaſſe, but if ſo, then in great Continents the skie ſhould appear of another colour.

LX.

L. 5. q. 13.

Why green delights the ſight.

1. Becauſe it conſiſts in a more entire proportion betwixt black and white

white then other middle colours.

2. Becauſe it is the colour our ſight is accuſtomed to in graſſe, leaves, &c. (and that in the moſt pleaſant ſeaſon, when the air is moſt welcome, neither too hot nor too cold; when the Spring and youth of all things pleaſe us, &c. and ſo it delights us not only by ſenſe, but by memory reflecting on its concomitants, as ſome muſick though none of the beſt, delights more by remembrance of our youthfull dayes and company.)

3. Becauſe the eye being an Organ full of moiſture, is by ſympathy, as the taſte alſo, delighted with that colour which ariſeth from moiſture, and offended with the fire and Sun by reaſon of the dryneſſe.

This our Authour ſaith holds, except in a Gentlewomans face, where green (if it may be called ſo) pleaſeth not.

LXI.

LXI. *L.5.q.16.*

Why ſmoak offends the eyes.

For the reaſon before, the moiſture of the eye, and the dryneſſe of ſmoak, which is ſeen in preſervation of Meats from putrefaction by ſmoke.

From the moiſture of the Eyes it is, that thoſe that have a good ſight have not ſo good a ſmell, becauſe the ſight requires cold and moiſt, the ſmell hot and dry; and for this is Fiſhing good for the eyes, becauſe of the moiſt ambient air by the Rivers ſide. The vapour of an Onyon will extract tears and not pepper; and therefore not only becauſe of its Acrimony, but becauſe of the adjoyned tenaciouſneſſe and viſcoſity in the vapour of the Onyon. (But whereas our Authour ſaith, it offends the eyes and not other parts, he did not conſider, that though the eye becauſe of its poroſity and tenderneſſe be much offended, yet the brain alſo, and the lungs

lungs are offended, and that to the hindrance of ſtudy or ſpeaking, and if it continue, to the danger of health.)

LXII. *L.4. q.3.*

Whether a man receives more pleaſure or diſpleaſure from the ſenſe of ſmelling?

Smell is given to unreaſonable creatures in ſuch perfection, as they can do many things by it, which men do by diſcourſe. As particularly Dogs, which by ſmell only know their Maſters, will finde them out in the night, and track them at the greateſt diſtance: Nay, they will not only ſmell out Beaſts and Birds that are hid, but they will pick a ſtone out of the bottome of the water, which hath been thrown after them, which ſeems a dull thing and not to yield any ſcent at all. But man ſerving himſelf by diſcourſe hath this ſenſe more remiſſe, not much at hand, and that little rather for relliſh then neceſſity, for a man may live without perfumes or flowers,

flowers Indeed meats, when they have an aromaticall taſte conformable to their Nature, reliſh the ſweeter; as Wines, Fruits, Roſtmeat, and other viands: But on the other ſide, unſavoury and rotten meats are much more nauſeous to the ſtomack and offenſive to the brain. Beſides, all meats breed ſuch excrements as man cannot endure. And further, the heaps of dirt, dregs, dunghils, *&c.* are not only noyſome but peſtilentiall. Nay, many wholſome things are lothſome, as lillies, Brimſtone, Phyſical drugs, *&c.* Now this happens not to other creatures; Smels, 'tis true, they will diſcern at more diſtance, but bad ſmels offend them not at hand, except in what is their own food. Wherefore men that have a bad ſcent or have loſt their ſmell, have the leſſe cauſe to be grieved for it, becauſe there are ſo many more bad ſmels then good ones. (Yea, and what my L. *Verulam* obſerves, Men have loſt their life by bad ſmels, which no good ſmels have power

power to recover.) Yet to recompence this, Those that have a good smell have a good wit also, as *Cardan* observes, *Quoniam calida & sicca cerebri temperies olfactu præstat, talis verò ad imaginandum prompta ob caliditatem, & imaginum tenax est ob siccitatem.* Neither is that true, which the Ancients observe, that man hath the most imperfect smell; for though he smell not at such a distance, yet he discerns more *species* and differences of smels; other creatures breathing the ayr of no odoriferous things but such only as serve them for food.

LXIII. L.4.q.9.

Why Marble sweats.

1. *Scaliger* saith, because those stones come out of waters, and therefore steal the moist ayre which is connaturall to them, which the heat of the Ayre concocting turns into drops.

2. But this comes to passe, because those

those moist vapours occasioned by the South-winde in close places, as Churches, Cloysters, &c. where Marble is, cannot pierce the Marble as other porose bodies, and so making stay upon the stone are by its coldnesse condensed into drops. The same we see in wainscoat being more close and solid then other wood, and in smooth glasses if filled with cold water. Iron and Marble in open ayre have rather a dew then drops, because of the plenty of attenuated and loose moisture, and the breathing of the Ayre which disperseth it, and the inclination of the water to seek communion and fellowship; whereas in dry places, as in dust, upon a Table, on dry Marble, water will rowle it self into little heaps, to unite and preserve it self against its enemy dryneſſe. And this is the reason of the roundneſſe of drops, and not that common one, that water doth it to conform it self with the rotundity of the great masse of waters, which cannot be said to be round but as

con-

conjoyned with the maſſe of the earth, both which do but make one globe.

LXIV. L.4. q.15.

Why Oyle ſwims above water.

1. *Ariſtotle* ſaith, Becauſe of its mixture with Ayre, and ſo *Plutarch*, *Quòd de reliquis humidis maximè pellucidum eſt Oleum, quia in ſe plurimum habet Aeris.* This we ſee in Ice, which becauſe of its mixture with Ayre is more tranſparent.

2. Another reaſon is, becauſe it is hot and full of ſpirits, as we ſee it will quickly take flame, which water will not; and therefore is it lighter, as we finde, the ſame veſſell weighs more filled with water then with oyle.

Although Oyle being hot will ſooner congeal then vinegar or water; yet that is not properly a freezing of Oyle, but only a more ready condenſation of it: for Oyle being of it ſelf a juyce of a condenſed ſubſtance, a

it will be easily dissolved by a tepedity of Ayre, because of its own inward cooperating heat; so a little help of cold makes it return to his first originall.

LXV. *L.4. q.21.*

Why men are sick at Sea, and not on Rivers.

1. *Plutarch* attributes this to the smell of the Sea-waters, and to the fear of those that use not the Sea; for those that are usually upon the Sea will not vomit.

2. It is probable upon experience, that it is from the Agitation and tossing of the Sea; and so it will fall out in the outlets of Rivers; because a circular and confused motion is most repugnant to mans naturall motion which is erect and distinct; And therefore turning round also will turn a mans stomack; For the spirits being stirred, make the meat boyl on the stomack, and so lift it up to disgorge it self.

LXVI. L.5.q.4.

In what tongue a Childe kept by himself would speak.

Not in Hebrew, for deaf men speak not Hebrew; nor in any other language; But the tongue being for mutuall commerce and entercourse; if a dozen were bred up together without hearing any others, they would when they came to understanding make a Language of their own; and so *in infinitum*, so many more so many new Languages.

LXVII. L.5.q.7.

Why man on his Head is more hairy than other Creatures.

1. The excrementitious part of food is in others spent in Teeth and Horns, as *Aristotle* saith, and in man it is necessary as in other things, that Pilosity should follow the moisture of the brain. 2. Hair

2. Hair is Natures Fringe and fence againſt Heat and Cold; and in man, becauſe he goes upright, it is his cover, which in Beaſts that are crooked is no more neceſſary then on the other parts.

LXVIII. *L.5 q.16.*

Whether is it worſe to be blinde or deaf.

The blinde have a great infelicity, being unapt for action, and expoſed to the injuries of the world; beſides the very ſeeing is delightful; and the ſight, as *Cardan*, is *Senſus nobiliſſimus, quòd procul magis, & plura, & exquiſitiùs, & celeriùs, & ſub pluribus differentiis decernit.* But to be born deaf is certainly worſe, for beſides that with it they loſe their tongue alſo, they can know nothing of God and goodneſſe but by natural inſtinct and ſo are in the confines betwixt men and beaſts. And the blinde are but only debarred corporall actions, not intellectuall; So that we ſee di-

vers blinde men Scholars, but none deaf:) yet the deaf and dumb man hath a late worthy Friend M. *Bulwer*, who laboureth, hopeth, and almoſt promiſeth to make him hear by the Eye, and thence to ſpeak alſo; a rare and noble attempt, and a miracle of Art; to which purpoſe *Democritus* hath ſeen cited the Title of the Spaniſh Authour in M. *Merick Caſaubons* Tract of Enthuſiaſme, and whether the work be in that learned mans cuſtody he cannot ſay.)

LXIX. *L.5. q.17.*

Why Man doth not ſee in the night as well as ſome other creatures.

Becauſe the eye of man is black, and ſo is darkneſſe: and therefore the Organ and object confounding the fancy, it cannot apprehend becauſe it muſt gather by diverſity: And therefore thoſe that have white Eyes will be ſooner ſnow-blinde, and can ſee better than o-

thers

thers in the night; and Cats and Owls eyes are yellowiſh and reſemble the light, and therefore they ſee better in the dark. The reaſon why an Eagle can look upon the Sun (if ſhe do ſo) muſt be becauſe the Sun is an object too violent for us; but the ſpirits of the Eagle are more intenſe and united, having but only a Chryſtalline humour, but perhaps it is her brows cover her eyes, ſo that ſhe doth but ſeem to look upon it.

LXX. *L.5, q.25.*

Why Man and a Capon have the Gowt.

Becauſe the Gout being a biting viſcous humour, reſiding in the nerves; the ſoft and rich and lazy are generally troubled with it; and therefore a Capon not living abroad as other birds (but eſpecially if he be coop'd) and his complexion being like mans hot and moiſt, he will have the Gout; but ſo likewiſe will dogs

that Ladyes keep, and horſes that ſtand in ſtables, The reaſon why women have not the Gout ſo much as men is, becauſe their humonrs are more fluid and more eaſie to be diſcharged.

LXXI. *L.5. q.27.*

What creature is moſt like man.

In reſpect of Figure the *Ape* (who though is not therefore, as our Authour, cal'd *Simia quia ſimilis*, but *à ſimo naſo in quo nobis eſt diſſimilis*) But in reſpect of manners and community *the Bee*. For the Bee is a ſociable creature, obſerving her times, living under cover, burying her dead, not without her Queen,& being multiplyed, ſending out her colonies and ſwarms for a new Plantation, *&c.* (And who ſo is in love with the ſweet and cheap fruits of this induſtrious creature, may conſult, beſides our worthy M. *Butler*, the works of that publique friend of men (and of

of *Democritus* also) M. *Samuell Hartlib.*

LXXII. *L.5.q.28.*

What Creature next to man, may be called the happiest.

The Crow exceeds all, if we consider this earthly happinesse to consist in long life and content. Her flesh is not desired for food, no Nets or Gins are set for her. She her self can feed upon any carion (and no carion will kill a Crow.) She never wants being *omnivora*; upon mountains, in the champain, on the sands she will finde pasture; She cares not for heat, or cold, she will live in the Sun, in frost, in the snow, and if rain be coming, she will call for it. There is not a Bird more hardy, or careleſſe, or bold, or cunning then she. (Therefore those that are discontented, that they have not their portion in this life, and fall to wishing themselves some a sheep, *&c.* may do wisely in their next thoughts to wish themselves a crow.)

LXXIII.

LXXIII. *L*,5. *q*.29.

Which is the moſt cruell creature.

Man; for Birds and Beaſts of prey are but petty ſingle Robbers, there are not among them Herds and Armies of Murtherers. Other Creatures kill not except famiſhed or provoked. Man will kill any other creature (this is granted him) but more, He will kill thoſe of his own kinde, not as Fiſhes out of neceſſity of food, or as other beaſts in their own defence, but to ſatisfie his revenge, ſuſpicion, Ambition; as they ſay, Cannibals feed upon mans fleſh to pleaſe their palate; He will kill a woman which no other creature will do. He will kill his Domeſtiques, even Parents and Children, which no Creatures in flocks and companies offer to do.

LXXIV.

LXXIV. L. 5. q. 34.

Why a Dog will turn round before he lye down, is not to ſtay for you till you fetch him a cuſhion, but to unite his heat; as he will alſo lye along when he is hot; and Serpents do the like; and as we in bed gather our ſelves cloſe in winter, and ſtretch our ſelves out in ſummer; *Why a dog will run up and down a Field, or by the banks of a River*, is, becauſe being a Creature inclined to courſing, he chuſeth ſuch fit places; and when he perceives he is for hunting, he will empty himſelf, and rub upon the ground, to quicken and make himſelf the more nimble and active: *Why a Dog will rub Carrion with neck or head before he taſte it is*, becauſe he would lighten the offenſive ſmell, that he might make it his meat. This our Fancy and Underſtanding doth in the contemplation of horrid and filthy objects, wherein our luſts and long-

ings do tempt, but our reason and Conscience check us.

LXXV. L.5.q.44.

Whether the life of Diogenes is to be commended or condemned.

Alexander would have been *Diogenes*. And these Cynicks seem to reduce Nature to its primitive purity, without art or ornament, retired from the senses, contemning delights, and not distinguishing betwixt man and man.

But man being a reasonable, sociable, and cleanly creature, to be beneficial to Parents, Children, Countrey, Friends, *&c.* and serviceable for the publike good: It is not the part of a man but a Dog to bark at humanity and its offices, or rather the character of a Serpent the mortall enemy of mankinde. Not to labour for any others by any burthen or employment, and yet proudly to scorn all others; to live sordidly in rags, to let his hair and

and nails grow; to lye in his own dung under no cover but a Tub, to make no difference of meat raw or rosted, to eat lice and drink with his mouth at a ditch, to stink to himself and others, is rather the property of an hog, then a dog, which is far more cleanly.

LXXVI. *L.6.*

Why Children contrary to old men abound in memory, and fail in their understanding.

1. Because the matter of the brain in youth is more moist and tender, and so more apt and pliable to receive the impressions and phantasmes of the imaginative part, on the other side in Age it it is dry, which dryness attenuates and subtilizeth the wit, but withall makes old men to fail in Memory.

2. Besides the memory of young men is as a white pure paper untoucht with Impressions, which makes it not

not so dull and confused with other Notions, as in old men.

3. Further, youth applyes its fancy to observe and to furnish it self with knowledge, and therefore imprints things with greater force.

This is not intended of meer Children, whose memories are too fluid to retain, but of Children begun to collect, reason and discourse.

LXXVII.

Why understanding men use to falter in Reading or Writing.

It is, because as the senses may be slow, so the Fancy is most quick in intelligent men, and therefore out of the curiosity and anxiety of coming to the summe and period of what they intend, they neglect circumstantials in reading, writing, or speaking, and therefore they reade false, write and speak short, and by a multitude of Figures.

LXXVIII.

Why acute wits are not ſtaid and ſtable.

1. Becauſe of the vivacity and ſubtlety of their ſpirits, which is an enemy to ſetledneſſe and gravity.

2. Becauſe of their curioſity in difficulties and novelties, which do not ſtill occurre.

(Theſe wits in Colleges they ſay have a Worm, perhaps from that phraſe in *Seneca*, —— *cerebri æſtuantis verminationes.* And it is true, that *Nullum magnum ingenium ſine mixtura dementiæ*, There is no wit without a worm, but when this worm is fed, and grows as big as an Eele or a Conger, then it makes an Heteroclite, an extravagant *Capriccio*, and an affectator, who is an extraordinary man in ordinary matters.)

LXXIX.

LXXIX.

Why men are the wiſeſt creatures.

Not becauſe they have the leaſt heads, as *Ariſtotle* ſaith, which is falſe, 1. In it ſelf, for proportionably to the reſt of the parts man hath the greateſt head, and 2. in the reaſon, for the greateſt brains have the greateſt wits; and therefore dogs and horſes, and Elephants, which have greater brains, are the more docile and intelligent. But it is

1. In reſpect of the whole *temperature of the body*, which is far more exact in him then in other creatures.

2. In reſpect of the particular *temper of his brain*, which conſiſts in cold and dry, whence is the goodneſſe and ſubtlety of diſcurſive ſpirits.

3. In reſpect of the *Quantity of the Brain*, which proportionably exceeding all other creatures leaves more room for the ſoul wherein to exerciſe

exercise its operations (and therefore he made but a fallacy who argued, that great heads had the lesse wit, because *Omne majus continet in se minus*, for he spoke not *ad idem*.)

4. In respect of the *Pericranium*, which being but thin and little, doth not oppresse and blunt the more subtle and spirited parts with grosse and superfluous matter.

LXXX.

Why wisedome in youth is odious.

1. Because wisedom being the prerogative of Age, and jests and toys all that is expected from youth; Precocity as in *Joseph*, is counted a presumption, to equall age, and outgoe their fellows in youth.

2. Because it is premature, preventing Natures course, and being not digested and setled by experience, is rather to be called wit then wisedom. (It is indeed miraculous, and mo-

modesty makes it amiable, which graceth Gifts, and covereth infirmities. But in some places Mushromes are accounted Dainties, and the Goslings carry the Geese to watering.)

LXXXI.

Why some men that can reason well are not for practise.

1. The reason in Politiques is, because men can spy out with ease what will be found hard to be put in execution, the reason of such pretenders and promisers consists in Idea's, Chimera's, curiosities and impossibilities, not aimed at and unfit for action, and by the pomp of their words they would set out themselves by slighting the most difficult and desperate enterprizes.

2. In Ethicks, vicious persons talk Stoically of vertue, as it is in his excellency and exaltation; without reflecting upon themselves or relation to practice; but only to please themselves

ſelves and others with the reputation and opinion of goodneſſe.

LXXXII.

Why learned men are more timerous then the ignorant.

1. Becauſe of the abundance of heat and bloud in the ſimpler ſort, which makes them more bold, and is wanting in the temper of wiſe men.

2. Becauſe the Learned live a ſedentary life, far from dangers, wherein cuſtome doth harden the other.

3. Becauſe wiſe men are quick to foreſee, and adviſed to conſider the greatneſſe of a danger; whereas they who know them not, eſteem them not, and ſo are more daring.

4. Becauſe they duely eſteem the value of their life, not to be caſt away upon trifles, but reſerved for a ſacrifice. And whereas ſome hold it an argument of a generous and valiant minde to contemn a mans life;

the

the wise man thinks, that he that cares not for his life deserves it not; For life being the best naturall thing, none will despise it but a solemn fool, and they must confesse it little worth which they care not to lose, and therefore *Aristippus* said well, being taxed for timerousnes in a storm, that there was oddes betwixt his life and the Boatmans.

LXXXIII.

Why mean men coming to Dignities and Preferments use to be prouder and lesse courteous then Noblemen or Gentlemen.

It is true generally to a Proverb, that *Honores mutant mores*, and among many other there is a remarkable Story of the Son of *Fabius* being made Consul, who seeing his Father coming over the way sent him word, he must now honour him as Consul, and forget himself to be his Father. And this comes to passe from

from the baſeneſſe of ſuch mens mindes, who remembring that in their meaner fortunes they handling others reſpectively were nevertheleſs neglected, they are now afraid the ſame ſhould fall out; and therefore to tame their acquaintance, they muſt let them know they muſt not build upon their ancient familiarity. And ſo they uſe them homely, give them a cold ſalute, make as if they did not know them, look ſowr, talk little and gravely, call them Goodman when they ſhould Sir, make them ſtay at their Portals, *&c.* And to their own ſervants and Inferiours, they look angerly, out-brave and rate them, that all men may know they are no ſmall Fools. But noble perſons knowing they are ſuch, and deſerve reſpect, if not otherwiſe, yet for their Nobility, which is a deſert of their Predeceſſors, deal more courteouſly; not ſo much to gain the good liking of others; but as knowing they deſerve not to be vilified in the memory of any thing paſt, ſo they

they fear not they ſhall be ſo uſed for the future.

LXXXIIII.

Why men in love are enclined to Poetry.

1. Becauſe love doth mollifie rough and fierce ſpirits, as fire doth iron: and therefore it may well make your ſoft, jocund and ſparkling youths to be chanting.

2. It ſeems to be a natural inſtinct, as we ſee in birds, when they are to breed fall a ſinging. And as the antient rude times to expreſs Heroical and divine matters began in Poeſy, ſo the lover to ſet out his his love, as he conceivs her, above the condition of Mortals runs to this natural old form by verſe and love-ſongs.

3. Becauſe the lover adorning and imbelliſhing his beloved with rings, jewels and bracelets, would adorn his conceits likewiſe with number, harmony, and mirth.

4. Amorous paſſions excite men more;

more; and therefore dispose men also to daunce though they have no art.

5. *Because* both love and Poetry are kinds of fury; and come from or send up hot spirits to the brain: and therefore also men a little mad or drunk will rime without study.

LXXXV.

Why Fables delight us, although we know they have no truth in them.

Fables delight us, not as false, but as strange and like to truth, And so children love Fables more than men, because they apprehend them as true, and men love pictures and statues more then children, because they apprehend them as rare and artificial. For 1. out of curiosity our mind longs after rarities and novelties. And 2. the meer resemblance of truth doth abuse and force our fancy and understanding; insomuch as we love imitations also better than realities, as of the

the gruntling of an Hog, and of grief and anger in players, which are ungrateful when they are natural.

LXXXVI.

Why honour being above riches, defamations are not so capital as damages.

1. *Aristotle* saith, it is because there is a more natural impetuousness and precipitancy in the tongue, and more difficulty to bridle it, than to keep the hands from stealing which comes of choice and deliberation: but if so, those defamations which are advised and resolved should have a capital punishment.

2. Because an injury in words is easie to be retorted, and if a man do not retort it, it is presumed he counts it no injury.

3. He that abuseth another in language, is provoked by some at least seeming occasion: but the thief hath no provocation but from himself.

4. Al-

4. Although honour be more noble, yet a man may live without it; but without means a man cannot subsist in this world.

5. A mans honour may be recovered by submissions, recantations, or fines; and for those real dishonours of incests, adulteries, &c. which are irrecoverable, they are capital. But stoln goods are so oft imbesled as there is no hope of restitution.

6. Thefts and robberies bring more dammage to the publick: and the errors of the tongue are so easily committed, that lawgivers would not punish them with rigour.

LXXXVII.

Whether in learning the Ancients exceeded the modern.

1. All beginnings are far from perfection; and are advanced and improved by experience and industry. But this holds not here; for learning and arts go not by a continued series

ries and succession, but sometimes increase and dilate themselves *per saltum*, sometimes fail in an instant. Sometimes they are increased by warlike and flourishing Nations. *Crescit enim cum amplitudine rerum vis ingenii.* Great rewards are to be found in a great state, which brings in a confluence of great wits: and so both in *Greece* and *Rome* Arts and Arms flourished both together, sometimes learning falls into the hands of barbarous and blockish Nations, which by wars and incursions extinguish it; as it happened to *Italy* in the decrepit-age of the Romane Empire overrun by the *Goths* and *Vandales*.

2. It may be said in favour of the modern, that it is *vitio malignitatis humanæ, quod vetera in laude, præsentia in fastidio sint.* Whether it be out of envy and emulation of competitors, which death for ancients hath overcome; or out of some natural instinct, we have to admire things Ancient (as we do in statues, coins, and reliques, buildings and nobility;)

or

or whether it is our daintineſſe to prize thoſe things we have not ſeen before thoſe that are ordinarily preſented unto us (and ſo likewiſe we admire ſtrangers more then our own Countreymen) becauſe we look upon things preſent with the imperfections they have, or ſuch as Envy puts upon them; but in things ancient and diſtant their merits are aggravated, but their failings are concealed.

This argument our Authour proſecutes through a whole tenth book, by inſtance and compariſon of ancient and modern learned men of all ſorts, whereof he handles the ſeverals in ſo many ſeveral Chapters, and gives moſtly the precedency to the modern.

LXXXVIII.

But *Manum de Tabula.* Here is an enough for an example and a taſte, and to make the Scholar riſe with an appetite to the Authour. And *Democritus* could produce much more

out of that Authours Treasury, and some grains of his own he hath to adde to the heap, if that were now his businesse. He now only shows how a Scholar looks upon these ordinary things with no ordinary eyé; but withall searcheth either into the Truth of them; or the Cause, or the Use of them, yet before *Democritus* can get away from Scholars (as when he meets with them he is loth to depart) he knows they will be posing him concerning the subject he hath undertaken; and seeing this Tract consists of Apophthegmes and Proverbs, they will be trying his skill in the choice of them by an enquiry, whence it is that these come to have such vertue and value above other speeches. Wherefore let them put it to the question.

LXXXIX.

LXXXIX.

Why Apophthegmes do more move and affect others, then ſet and continued ſpeeches.

Democritus knowing them to be the moſt candid who are the moſt competent Judges (except in *Criticks* and *Grammarians*) deſires the Scholar here to pauſe, and to frame to himſelf an anſwer to this before he reade further; and if he have forgot to do it in the former, yet hereafter to uſe to do it oftner in other Problemes, Objections, or Doubts; He ſhall by this whet his own judgement the more, and cenſure others works the leſſe, perhaps like them the better. *Democritus* ſaith not this to avoid an anſwer, but to make way for an equall acceptance; The Anſwer is ready. Only it muſt be remembred what was ſaid in the Epiſtle, there are ſome ſpeciall affections to ſome Apophthegmes more then other, as

they are suitable to the *Persons*; and severall appetites according to the severall things amiable and discovered in the speech or speaker; and more or fewer approved according to the narrownesse or capacity of Readers or Hearers; whereas the Scholar or Traveller, who is a Citizen of the world and the Orbes of whose minde are concentr que to the Universe, accepts the most of them that have any vertue in them. And those generall vertues which set forth an Apophthegme either in the matter or form and frame of them, are such as these.

1. The *Plainnesse* and *Integrity*, or (as it is called) *Bluntnesse of speech*; where men speak with their hearts, and not with their lips, and are ready to deliver truth however taken; or oppose those plausible insinuations by courtesies, flattery or dissimulation, for this upright down-right dealing, hath love or reverence from most men, even from those that care not to practise it.

2. *Bold-*

2. *Boldneſſe* and *liberty*, which hath the face of Integrity and plain-dealing, or ſets a good face upon the ſpeaker, the face of a victor and conquerour in a conteſtation: as one that is not awed by reſpect of perſons, or not daunted by ſcorn and reprehenſions, as a dog at a rating.

3. A little more then boldneſſe, *Stoutneſſe* and *Courage*, Spirit and Metall manifeſted againſt more then verball, againſt reall terrours and menaces.

4. *Gentleneſſe* and *Civility*, in a courteous or fit proffer of a gift or counſell, in a modeſt caſting back a commendation, in the reſpective blaming of a fault, or the fair evading of a preſſing accuſation, eſpecially with recoyl upon the firſt ſpeaker, when the ball is handſomely bandied, taken and returned to the others hazard and prejudice.

5. In moſt, the *Wit* or the *Wiſedom*, the acuteneſſe and clearneſſe, or the weight and depth of the ſpeech; when it argues the Speaker to ſee

through a popular fallacy, when it is pointed to pierce the matter in hand, and like a wedge makes clear way in expreſſing knotty difficulties and objections.

Theſe are the things materiall, which are effectuall and acceptable in an Apophthegm. Then next for the manner of the delivery, that which makes them the more delightful are,

1. The trimming and facings of *good Language.*

2. The kindeneſſe of the *mirth* and *pleaſantneſſe.*

3. The *Brevity* and conciſeneſſe, bringing things to an iſſue, delivering much in a little, diſcovering a man by a word, as a Picture in a Tablet.

4. The Readineſſe and quickneſſe of the delivery, for to make ſuch as theſe ſhews a wit at will, as we call it: a preſent wit, which ſlips not the firſt and fitteſt opportunities of ſpeech.

5. The rarity and unexpectedneſſe of

of the ſpeeches, when they prevent and exceed expectation, and like goads awaken and ſtir up attention, as ſudden and ſtrange ſtops or changes in muſick make it the ſweeter.

XC.

Concerning *Proverbs*, they are generally magnified as the vulgar Rhethorick and Philoſophy: neither doth the Scholar deſpiſe them becauſe common, for though the common people uſe them moſt, yet they proceeded at firſt from the mouths of men in eſteem for wiſedom and learning. And becauſe the Scholar as yet hath not had his ſhare of theſe, here are ſome few ſorted according to the order whereby their Vertues may be manifeſt. Of theſe ſome are *Proverbiall* rather then *Proverbs*, and perhaps properly only deſerve the Name, all the reſt being but the publiſhed ſayings and ſentences of witty men. Such of many are theſe.

A Friend at a ſneeze (the moſt thou canſt get of him is, God help thee.)

Friers Charity (to convey you as far as the door.)

He eats leaves and voids ſilk (all things thrive with him.)

He may piſſe in bed, and ſay he ſweat, (his name is up.)

Do good to your ſelves, (the Italian beggars word.)

To go where the King cannot ſend an Embaſſadour (to ſtool.)

XCI.

Theſe Proverbs or Sentences are valuable by the choice and uſe of them in the Scholars hands. And he conſiders them either in conſort or ſingle: In conſort, and ſo either in their conjunction or oppoſition: In conjunction with others of their kinde, and in order, of which there is a *ſpecimen* or two elſewhere; and this for a ſtock and furniture of wiſedome and goodneſſe: for *Solomons*

wisedom had not been so great, unless it had been like the sand of the Sea, small in its portions and parcels, and therefore so great in the whole masse and bulk.

XCII.

But the Scholar doth more, and placeth within the same view those sentences or sayings that seem to oppose or cross one another, such as these,

Qui fugit Legem, fatetur Facinus.
Legem veretur Nocens, Fortunam Innocens.

Ecquis Innocens esse potest, si accusâsse sat est?
Si insiciari sufficiat, ecquis erit nocens?

Nemo tam senex, qui non possit annum vivere.
Nemo tam juvenis, qui non possit hodie mori.

Ars longa, vita brevis.
Non exiguum tempus habemus, sed multum perdimus.

Rationale non est substantiam perdere propter Accidentia.

Nec propter vitam vivendi perdere causas.

Aliqua sunt injustè facienda, ut multa justè fieri possunt.

Authorem præsentis justitiæ habes, sponsorem futuræ non habes.

Aliud est, Bonum virum esse; aliud bonum esse civem.

Sed quid fiet de Cive bono, cum Cacodæmones malum virum ad Inferos abripuerunt?

Unus vir, nullus vir.

Unus multorum instar.

Mus non uni fidit antro.

Multa novit vulpes, Echinus unum magnum.

Plus vident Oculi, quam Oculus.

He that hath but one eye sees the better for it.

One Flower makes no Garland:

One grain fils not the sack, but helps his fellows.

I got it but now, and to lose it so quickly. Again, I

I have kept it thus long, and now to loſe it.

Si diu illud habuiſti, perdis antequam ſatiatus es; ſi non diu, perdis antequam aſſueſcas.

Little pot ſoon hot.
Soon hot ſoon cold.

The firſt blow is as much as two,
The ſecond blow makes the fray.

Charity begins at home,
But it doth not end at home.

And of ſuch Sentences, which may ſeem to croſſe, but do indeed ſet one another right, the Scholar findes many in his walks, ſome occaſionally ſcattered, as in *Seneca's Tragedies* frequently, others purpoſely proſecuted, as in *Poſidippus* and *Metrodorus* old Epigrams of *mans life*, and in ſome late ingenious Eſſayes of Marriage, *Platonick love*, &c. but he hath a great example of them in the *Antitheta* of that *great Advancer of Learning*. And *Democritus quamvis non paſſibus æquis*, hath gone the ſame way,

way, and hath ſome ſtore of theſe. And he thinks the Scholar, if he have not already, will finde it a way of good uſe and benefit; not for Grammaticall improper exerciſes of Declamations, nor for flaſhy and Rhetoricall uſes for oſtentation, as the old Orators and ſome late Lawyers, to ſhew a *Scepticall* faculty of diſcourſing on both ſides: nor much leſſe for any wicked uſe (though things of the ſtrongeſt vertues or ſpirits are capable of the greateſt both uſe and abuſe, and edge tools are not to be committed to Children or mad men) not to ingroſſe what is favourable to our ſelves, and throw what is odious upon others; nor for a deceitfull politique veyle to diſſimulation, which of all evils the Scholar abhors, being true to himſelf and to others. But for a more wholſome *Philoſophicall*, yea *Divine* uſe, *to eſtabliſh, ſettle, and determine truth and goodneſſe*; as *Democritus* hath ſeen ſome excellent Divines out of this furniture mainly to have done. For

as

as *Bonum est ex integra causa*, so *Verum est ex conspectis Circumstantiis*: and as *Non est Bonum, quod non est Rationabiliter bonum*; So *Nil tam certum, quàm quod ex Dubio certum.*

XCIII.

In single Proverbs those challenge the first place which are akin to those former in stating and casing; and such commonly are sentences which are *bimembres* and *dilemmatical*, such are these which follow,

He that speaks sows, and he that holds his peace gathers.

If the brain sow not corn, it plants Thistles.

He who talks sopperies, either he is a fool, or he to whom he tels them.

Shew a good man his errour, he turns it to a vertue; but if to an ill, he doubles his fault.

He who builds a house in the street, it is either too high or too low.

Honour the good, that he may honour thee; and the bad, that he may not dishonour thee.

XCIV.

XCIV.

Next those Proverbs deserve notice, which are most *comprehensive*, and are as it were *virtuall Apophthegmes*, which contain an expresse answer to an Objection suppressed and implied: and the *words of emphasis* which discover the *Objection* are underlin'd by the Scholar, or noted in a different character, as here.

There were no *ill language*, if it were not ill taken.

He that hath no *ill Fortune* is troubled with good.

Set good against evill.

A mans discontent is his worst evil.

He that will sail without danger, must not sail on the Sea.

Do what thou ought'st, and come what come can.

Think of ease, but work on.

It is more pains to do nothing then something.

Of a little thing, a little displeaseth.

Great

Great engines turn on little pins.

An hard man gives more then he that hath nothing.

An upbraided morsel never choaked a man.

A fine morning never lasts a day.

He that makes a thing too fine, breaks it.

Good is good, but better carries it.

Good cheap is dear (for it tempts a man to buy what he hath no need of)

Justice pleaseth few in their owne house.

Love your Neighbour, yet pull not down your hedge.

And of this sort are many in *Mimis Publianis*, and in *Senecæ excerptis*, and in *Petrarchs* work in imitation of him.

XCIV.

XCIV.

And not only these, but all such Proverbs of Caution as exceed, and therefore also must often crosse vulgar conceit and observation; those that tax common opinions, and the usuall unsound speeches as false asseverations, promises, excuses, &c. Here the honest Goldsmith sets a mark upon this false coyn which he meets with, that it may not passe for current to the cheating of others.

Once in a year a man may say, *On my conscience.*

A mans own *opinion* is never in the wrong.

The *absent* party is still faulty.

He that saith *sure* is not certain, and *yes, yes*, is but half a yea.

A certain man is one of whom you are not to be certified.

There is *a Remedy*, for every thing could men finde it.

Were it not for the bone in the leg, all would turn Carpenters. (*Si Nisi non esset,*

esse, perfectum quidlibet esse.)

He that would have what he hath not, should do what he doth not.

If you would be at ease, all the world is not.

He that *will do thee a good turn* will either be gone or dye first.

Better one *Accipe*, then twice to say *Dabo tibi.*

The good Mother sayes not *Will you*, but gives.

Soon is late, and *by and by* is when he pleaseth that sayes so.

One of these dayes is none of these dayes.

He that sayes he cannot, means he will not.

He hath *no leisure*, who useth it not.

He that will *consider of it* takes time to deny you handsomely.

He that does *as well as he can*, never does well.

XCVI.

XCVI.

And as those Proverbs are of worth which check *Pseudodoxy's*, so have they their grace which are so delivered as to seem *Paradoxes*, such as these.

He that repairs not a part, builds all. (by letting it go to ruine.)

Poor men dye of surfets, and rich men of hunger (for poor men at Feasts over-eat themselves, and rich men in sickness are forbid necessaries.

Who gives to all, denies all.

Tye it well, and let it go. (Fast binde fast finde.)

Stay a while, that we may make an end the sooner.

XCVII.

A Proverb must have something in it more then an ordinary saying; *Hyperboles* and other Figures of Rhethorique are ordinary in it, sometimes it affects a little of the Riddle, and

and some are so Ænigmaticall, which except in their own Countreys, will hardly be known without an *Oedipus*, as

He that can make a Fire well can end a quarrell (both hard to be done, so as to please all.)

A poor mans Cow dies, a rich mans Childe.

Diseases of the eye are to be cured by the Elbow, (not to be cured till you dresse it with your Elbow.)

A married man turns his staffe into a stake, (His state is not ambulatory and at liberty, but fixed and setled.)

XCVIII.

Rhithmicall Proverbs, and such whose elegancy consists *in Figuris Dictionis* are uncapable of Translation, and are of the weakest sort; yet usuall both in learned and vulgar languages; and some pleasure there is in the Musick of the words, which if frequent will be counted but jingling and quibling. But of all Figures, the

the Metaphor is the most ordinary, and that taken either from such things as are common and familiar to all men, or from those arts and employments which are common and known where such Proverbs have their birth and breeding: Yet because a similitude with one leg is but lame, and capable of a misapplication; therefore they are the more expressive and lively Proverbs, which have both the resemblance and the thing resembled briefly joyned together, as

Truth and Oyle are ever above.

Prayers and Provender never hinder journey.

The Gown is his that wears it, and the world his that enjoys it.

Play, women, and Wine undo men laughing.

Physicians faults are covered with earth, and rich mens with moneys.

Water, Fire, and Souldiers quickly make room.

Folly, Heresie, and Jealousie, are seldome cured.

The

The Eye and Religion can bear no jesting.

XCIX.

Thus hath *Democritus* shown you the Vertues he observes in *Apophthegmes* and *Proverbs*, and the rather to show to others how the Scholar looks into these common things: and knowing the Art could for a need be the Author of an Apophthegm or a Proverb; and in this as in all his other studies it is his great desire to leave every thing better than he finds it. He knows every man hath his humour, and *Democritus* his; and as he hath approved these vertues, so he dislikes not many, whereof he cannot give account wherein their vertue lyes: But as the Scholar will be ready to tell him, so is he as ready to tell them his weaknesse: as at present *Democritus* is taken with the humour of a sort of plain and vulgar Proverbs, and knows not why: He knows they have vertue in them, they are irrefragable and undeniable, they stop

ſtop reply, they are granted as ſoon as ſpoken: they pleaſe, they convince, they gain more then they ſpeak for, and they are ſuch as theſe.

He that riſeth firſt is firſt dreſſed.

He that makes his bed ill, lies there.

Who hath bitter in his mouth, ſpits not all ſweet.

Fair Language grates not the tongue.

In every countrey dogs bite.

More are threatned then hurt.

In an hundred Ells of contention there is not an inch of love.

A peece of a Churchyard fits every body.

If every one mend one, all ſhall be mended.

All fleſh is not Veniſon.

All is not Butter the Cow lets fall.

There came nothing out of the Sack, but what was there.

A woman conceals what ſhe knows not.

Foul water will quench fire. (Luſt.)

In

In every Countrey the Sun riseth in the morning.

Better half a Loaf then no bread.

As long liveth a merry man as a sad.

C.

And seeing it is so, that sadnesse doth not prolong life more then mirth: the Scholar whose life is precious hath his Recreations, and long may the Fruit-Tree stand which is long a growing but when it is grown bears the most fruit, and the most wholsome and pleasant fruit: the Scholar therefore after sadnesse and dullnesse contracted by the bent and assiduity in serious studies hath his Relaxations, *Nec semper arcum tendit Apollo.* He hath either his Musicall or Mathematicall Recreations, *History* or *Poetry*, his *Walks* in summer, and his *Noctes Atticæ* in Winter; And in the perusall of these *Proverbs*, and selecting and ordering of them to his readiest use, he sets aside in a corner the *Jocosa*, to sport himself

ſelf with in his vacations: ſuch theſe are to *Democritus*.

Be not a Baker if your head be of Butter.

He that hath a head of Wax muſt not walk in the Sun.

When a Knave is in a Plum-Tree, he hath neither Friend nor kin.

When one is on horſ-back, he knows all things.

He is mine Uncle that wiſheth me well.

He is my Neighbour, that grindes at my Mill.

Here is a talk of the Turk, and of the Pope, but my next Neighbour does me more harm then either of them both.

A fair Hoſteſſe makes a fowl Reckoning.

Ask mine Hoſt, if he have good wine.

Three can hold their peace if two be away.

He that tels his wife News is but newly married.

Women

That as she did think her self too mean to be his Wife, so she did think her self too good to be his harlot. K. *James* would say, There is no difference between common lovers and common whores; they both flatter, and make the name of love their Bawd to serve their lusts. And *Socrates* us'd to say, that wandring Lovers are like wandring Beggars, ever in want and begging; but friends and Husbands were like setled House-keepers, who have house and ground of their own, which they study every day to make better.

XXIII.

Another married woman being sollicited by one, who pretended such love, made him this answer, *While I was a maid I was under my Fathers power, and now I am a Wife I am subject to my Husband, wherefore you may doe well first o go speak with him, and know what he would have me to do.*

XXIV.

XXIV.

A certain Nobleman ſent a Painter to the houſe of a beautifull woman, in her Husbands abſence, to draw her picture. In the mean time the Husband comes in, and finding the Painter at this work, ſends him packing, with theſe words, *It may be that this Nobleman, after he hath got the Copy, may have a minde to the Originall.*

XXV.

Katharine Wife to *Charles Brandon* Duke of *Suffolk*, when her Husband at a Feaſt will'd every Lady to take to ſit by her him that ſhe lov'd beſt, provided he were not her Husband, She took *Stephen Gardiner* Biſhop of *Wincheſter*, ſaying, *Seeing ſhe might not have him whom ſhe lov'd beſt, ſhe would take him whom ſhe lov'd worſt.*

XXVI.

XXVI.

Henry the ſixth having in Chriſtmas a ſhew of young women with their bare breaſts preſented before him, he immediatly departed with theſe words, Fie, Fie, for ſhame, forſooth you be too blame. If this King had ſeen ſuch in the common ſtreets, he had taken them for common creatures, that ſet out ſignes to call in paſſengers.

XXVII.

King *James* us'd to ſay, 'I wonder not ſo much that women paint themſelves, as that when they are painted men can love them. For the reaſon why they paint or patch is notorious to a Proverb, 'They who whi-'ten their houſe mean to let it. And ſhe that uſeth theſe Arts either is a whore or would be one, or will be thought to be one.

Demoſthenes ſail'd to *Corinth*, upon the report of the famous and dear

ſtrumpet *Lais* (who was ſo high in her demands, as it is thought by ſome gave occaſion to the Proverb. *Adire Corinthum non cui libet licet.*) She required of him a thouſand Crowns for a night; but he frighted with the price returned back, ſaying, I *will not buy Repentance ſo dear.*

XXIX.

There being diſcourſe about *Joſeph* and *Potiphars* wife before K. *Henry* the ſeventh, the King ſaid to his Almoner, Now *Mr Maſter you are a proper man and a Doctor, what would you have done if you had been in Joſephs place?* *In troth* (ſaid he) *I cannot tell what I would have done, but I can tell you what I ſhould have done,* as *Joſeph* did, *fly*, for *Fugere eſt fugare, and not hearken to her to be with her*, for Gariſons when they come to parley are near a ſurrender.

XXX.

XXX.

One married a woman, who within a few moneths was delivered of a childe, whereupon some saying *That childe came a little too soon*, No, said another, *but the marriage was a little too late*: There is a saying, Marry your daughters betimes, lest they marry themselves, and perhaps marre themselves in the marrying.

XXXI.

One in the Eastern parts of *France* married a Wife who within a moneth brought him forth a childe. The Husband hereupon makes hast to the next market town, and buyes as many Cradles as would fill a Cart. And being come home, and asked by his Neighbours what he would do with so many Cradles? O, saith he, I have need of them all, and if my Wife be as fruitful as she begins, these will not be enough.

XXXII.

There was in *Siena* a rich Citizen, who married a woman famous for beauty, *Mary* of *Ravenna* by name. Her husband being jealous of her, as ſhe was one day holding her only childe in her Armes, he faſtened his eyes upon the childe and her, and with a deep ſigh ſaid unto her, *I would give half my goods to be as ſure as you are, whether this childe be mine own.* The woman without change of colour anſwers him, that he ſhould not need to be at ſo great charge to know, but if he would give her a thouſand duckats only, ſhe would aſſure him of it before witneſſe, that there ſhould be no doubt of it. He agrees, appoints a feaſt, cals his kinred and friends, and in the preſence of them all relates the buſineſſe and bargain between him and his Wife. Then the Wife takes the childe in her armes, and ſmiling ſaith to him, *Husband you will not deny this childe to be mine?* No ſurely, ſaid he, but what then?

then? *Well then*, saith she, drawing near to him, *Do you take the Childe, I give him to you, and now no body can deny him to be yours.* The company laugh'd to see the womans conceit, and the fruitlesse searches of jealousie. This story *Petrarch* relates to a friend of his afflicted with this malady, telling him, that if he trust not his Wife, he must have *Mary* of *Ravenna* to shew him who are his own children.

XXXIII.

It is reported of one, that to give his Wife Physick for prevention, he beat her black and blew the first day of their marriage; And when her Parents and Friends came about him and ask'd, What she had done that he us'd her so, Nothing, said he, they wondring the more, and looking on one another, he goes on, and sayes, *Seeing I have beaten her thus without cause, consider how I will handle her if she shall give me cause.* This man sure came out of that Countrey,

where women do not think their Husbands, love them, unleſſe they do beat them.

XXXIV.

Democritus hath found a better way then this. There was a woman troubleſome in her tongue, and her husbands kindeneſſe could work no good upon her. Once when ſhe was chiding, he made as if he heard her not, nor took any notice of her, but took a Pipe he had of loud muſick, and began to play to her a Leſſon, which drowning her voice ſhe fell a raging, firſt calling him all to nought, then dancing about him, and ſnatching at the Pipe, and at laſt running out of doors, and crying for help, that there was no enduring of ſuch a drunken fool as ſhe had, but he held on piping till the ſtorm was over. The next day ſhe begins with her uſuall language, and he to his pipe again. Whereupon the woman being overcome became quiet at laſt, and promiſed ſhe would prove a moſt obedi-

ent

ent Wife, if he would leave off that pipe. Some give it for tried, that whiſtling or laughing hath the like vertue, but *Democritus* thinks both may be neceſſary, but either or both to be better then the Cudgell, which ſome adde to the Pipe, as needfull ſometimes.

XXXV.

Alphonſus King of *Arragon* would uſe to ſay, that *to have a quiet houſe at home, the husband muſt be deaf, and the Wife muſt be blinde*, the husband muſt not hearken to every raſh word, and the wife muſt not take notice of every thing ſhe diſlikes, for *diſcreet women* (and ſo *men* too) *have neither eyes nor ears*, neither to diſturb the houſe, for he (or ſhe) that troubles his own houſe, ſhall inherit the winde, ſhall get nothing but a bad Name by it.

XXXVI.

A Guest coming to lodge with a Citizen was much troubled with the clamours of a brawling woman, so that he was thinking of changing his lodging, and went to the man of the house to take his leave; the good man argues with him, *What a man are you that cannot endure my Wives conditions for two or three dayes, and I have born them patiently these twenty years and more?* If a man have a *Xantippe*, he must be *Socrates*, who said, that his Wives chiding was like the jarring of a Coach-wheel, troublesome at first hearing, but he was used to it, and took no notice of it.

XXXVII.

Sir *Thomas Moore* was an excellent man in his times, yet had married a waſpe. He, as he was not ambitious, had neglected a great place which was offered him; at which his Wife being offended fell in hand with him, and with ſuch womens words asked him, why he would not put forth himſelf, but ſit like a childe making goſlings in the aſhes with a ſtick? If I were a man (ſayes ſhe) you ſhould ſee what I would do, go forward with the beſt, as my Mother was uſed to ſay, It is ever better to rule then to be ruled; and I warrant you I would not be ſo fooliſh to be ruled where I might rule. *By my truth Wife,* (ſayes Sir *Thomas*) *I dare ſay you ſay truth, for I never found you willing to be ruled yet.* One day when ſhe came from ſhrift, ſhe ſaid merrily to him, Be merry, Sir *Thomas*, for this day was I well confeſſed I thank God, and purpoſe now to leave off all my

old shrew ducste; Yea, said sir *Thomas*) *and to begin afresh*: M. *Cambden*, whence this is transcribed, hath a note of this woman, which deserves notice, *that as she was a good Huswife, so she was not void of the fault that often follows that vertue*; and *Democritus* hereupon thinks the counsell of *Cato* fitter for men then for children, who are little wiser by that book,

Uxoris linguam, si frugi est, ferre memento:
Namque malum est, nil velle pati, nec posse tacere.

Democritus thinks, that for a woman to talk is naturall, for words are feminine, and deeds masculine, and he leaves it to anatomical enquiry, whether as their bodies are more tender, so their tongues also be not more musculous, pliable, and moveable, seeing they are the first Grammarians and Doctors of Languages to all mankinde.

XXXVIII.

XXXVIII.

King *James* saith, *it hath the like operation to make women learned, as to make Foxes tame, which teacheth them only to steal more cunningly. And that the possibility is not equall, for where it doth one good it doth twenty harm.* There is a late Poet which speaks feelingly to this purpose,

At nolo doctam, nolo doctam fœminam,
Turbas datura est docta, se virum
geret;
In cœlo unica est, & unica hac hastam
gerit.
I will not, I will not a learned Wife;
She will play the man, she will stir up
strife:
There is but one in the Heavens, whose
name is Pallas;
And that one she hath a spear in her
hand; Alas!

XXXIX.

XXXIX.

A merry Fellow said of a Widow of great wealth married to a Gentleman of a great house, That *that marriage was like a black Pudding, the one brought bloud, and the other brought sewet and Oat-meal.* It was the Lord *Burleighs* advice to his Son, not to marry without a portion, because a man can buy nothing in the market without money. But *Democritus* is more of their minde, who like Bargains of any cattell but women, who thinks the fittest and the best bred to have the best Portions, and that a *great Dowry is a bed full of brabbles.* And we shall not care for these Pudding-matches, if we think seriously of that other advice of the same Lord, *that in a wife as in a stratagem of war, a man cannot erre twice, and to erre but once is to be undone for ever.*

XL.

XL.

When upon a match there was talk of the Bride, one saying, she was so many years old, another assuring it, she was much elder; why, said one of the company, *The more years, the better the portion*, because it will come in the sooner, *Omnis annus locuples dives erit tumulus.*

XLI.

Cicero was at dinner, where *Fabia Dolabella* speaking of her years, said, *She was but thirty years old.* One that sate by *Cicero* whispered to him, *She talks of thirty, and she is far more out of question*; *Cicero* answered him again, *I must beleeve her, for I have heard her say so any time these twenty years.*

XLII.

There was a noble Matron among the *Romans*, that being importun'd to a second marriage, answered, *My Ser-*

Servius (for that was her Husbands Name) *although he be dead to others, yet he is ſtill living to me.*

XLIII.

There were two Knights ſuitors to a noble Virgin, the one very young, the other ancient. The young man in the maids preſence thinking to give a touch to the elderly man ask'd him, *What age he was of?* the other anſwered, *I know not the juſt number of the years of my age, but this I know that an aſſe of twenty years old is far elder then a man at threeſcore.*

XLIV.

Cicero being now grown old was chid the day before his wedding, by one of his friends, that being a man of threeſcore, he would marry a young girl; *Stay but a while*, ſaid *Cicero*, *for ſhe will be a woman to morrow.* The Lord *Verulam* ſaith, that *wives are young mens Miſtreſſes, middle mens Companions, and old mens Nurſes, ſo that a man may have a quarrell to marry*

ry when he will, but he addes to this ſpeech of his an advice from one of the Ancients as wiſe counſell, who being asked what time was the fitteſt for men to marry, anſwered, *Young men not too ſoon (other men not too late) and old men not at all.*

XLV.

Common ſayings moſt forreign, of wit and wiſedome, concerning houſe and home.

1. God keep me from four houſes, an Uſurers, a Tavern, a Spittle, and a Priſon.

2. Chuſe not an houſe near an Inne (for noiſe,) or in a corner (for filth.)

3. A Mountain and a River are good Neighbours.

4. The way is a bad Neighbour.

5. The houſe is a fine houſe, where good folks are within, (otherwiſe Mock mouſe-hall, or Mock *Beggars*-hall.)

6. Silks and Sattins put out the fire in the chimney.

7. Noble

7. Noble Houſe-keepers need no doors.

8. In a good houſe all is quickly ready

9. My houſe, my houſe, though thou art ſmall, Thou art to me the Eſcuriall.

10. The bird loves her neſt.

11. I had rather eat dry bread at home then roſt meat abroad.

12. I had rather ask of my Syre brown bread, then borrow of my Neighbour white.

13. A woman and a houſe ſute excellently.

14. A woman is the key of the houſe.

15. He that hath wife and children wants not buſineſſe.

16. An houſe well furniſhed makes a woman wiſe.

17. A Ship and a woman are ever repairing.

18. The more women look in their glaſſe, the leſſe they look to their houſe.

19. That is the beſt gown which goes up and down the houſe.

20. When

20. When prayers are done, my Lady is ready. (for her dinner.)

21. The body is more dreſſed then the ſoul.

22. Fine dreſſing is a foul houſe ſwept before the door.

23. He who lets his wife go to every Feaſt, and his horſe drink at every water, ſhall neither have good wife nor good horſe.

Women and Cats to ſtay at home; Men and dogs to go abroad.

24. Women and hens are loſt by gadding.

25. Goſſips like frogs do drink and talk.

26. Three women make a Market. (ſome adde a gooſe.)

27. Women laugh when they can, and weep when they will.

28. Adviſe none to marry, or to go to war.

29. In chuſing a Wife and buying a ſword, we ought not to truſt another.

30. Dally not with money or women.

They who marry where they do not love, will love where they do not marry.

31. Never was ſtrumpet fair.

32. A fair Wife and a frontier Caſtle breed quarrels.

33 A fair woman and a pink'd garment is ever meeting with ſome tenter-hook.

34 A woman and a glaſſe are ever in danger.

35 He that hath a fair wife, ſhe is not all his own.

36 He that chuſeth for beauty, his Wife ſeems fair to him for half a year, and then ſhe ſeems fair to others.

37 Fair is not fair but that which pleaſeth.

38 He that marries for wealth ſels his liberty.

39 As many kinſmen to a rich wife, ſo many Maſters (and one more.)

40 Unlucky is the houſe where the hen crows.

41 In the Husband wiſedom, in the wife gentleneſſe.

42 He

42 He that marries afar off, either would cheat, or will be cheated.

43 Marry a widow before she leave mourning.

44 He that brings into his house a stepmother and two children, brings three theeves.

45 He that marries late, marries ill.

46 The Off-spring of those that are very young or very old is not lasting.

47 A man lives anew as oft as he hath children, and dyes as oft as he loseth them.

48 No love to a Fathers.

49 Love like waters run swiftest downwards.

50 One Father is enough to maintain an hundred sons, but not a hundred sons one Father.

51 He that hath but one son, he comes often in his minde.

52 He that hath one Hogge makes him fat, and he that hath one Sonne makes him a Fool.

53 The

53 The first service a childe doth to his Father is to make him fooliſh.

54 Children when they are little, make their Parents Fools, but when they are great, they do make them mad.

55 He that wipes the childes Noſe, kiſſeth the Mothers cheek.

56 He that loves the Tree, loves the branch.

57 Three things are ill handled, Wine in the hand of a Dutchman, a Bird in the hand of a childe, and a childe in the hand of a Grand father.

58 He that cockers his childe, provides for his enemy.

59 A pitiful Mother makes a ſcall'd head.

60 Better children weep then men.

61 A kick of the damme hurts not the colt.

62 Learn weeping, and thou ſhalt laugh gaining.

63 She that is born handſome is born married.

64 A poor beauty findes more suitors then husbands.

65 Marry your Son when you will, your daughter when you can.

66 He that marries his daughter well, hath got a Son; He that marries her ill, hath lost a daughter.

67 Vertue and a trade are the best Portions.

68 God, Parents, and our Master can never be requited.

69 In a Trade a man rests on himself, in a service upon another. And better is one foot then two Crutches.

70 He that is a servant must serve.

71 He commands enough that obeys a wise man.

72 He that serves well need not ask his wages.

73 Serve a noble disposition, the time will come that he will requite thee.

74 A good service is a great inchantment.

75 Service without reward is punishment.

76 He

76 He can give little to his ſervant that licks his knife.

77 He that hath no more then needs muſt not keep a dog.

78 An Aſſe will endure his burthen, but no more then his burthen.

79 A ſleepy Maſter makes his ſervant a Lowt.

80 What can the Cat help it, if the maid be a fool? (ſet things in her way.)

81 Wo to the houſe, where there is no chiding.

82 A gentle Huswife marres the Houſhold.

83 When God is Maſter of the houſe, he diſorders the diſorderly.

84 To let children or ſervants do what they will, is neither the way to make them good, nor any peece of goodneſſe.

85 Chooſe none for thy Servant that muſt be entreated to ſerve thee.

86 Chooſe none to ſerve thee that hath ſerved thy betters.

87 A

87 A Kinſman or a Friend will look for more, and do leſſe then a Servant.

88 At dinner my man appears.

89 Thy Maſter is thy Iteward and thy Caterer.

90 Every one is Maſter and Servant.

91 He that hath one Servant hath two, he that hath two hath but half an one, and he that hath three hath none at all.

XLVI.

Democritus is now to walk from home with his Franciſcan Hackney in his hand, and being abroad he is to take as he findes every one in his humour: ſome bragging and boaſting of themſelves, others apiſh and affecting to imitate others; ſome quarelling and ſome fighting; ſome detracting and accuſing, others as much flattering and commending; Some ignorant and ſimple, others too curious and medling; ſome begging and ſome challenging; ſome not telling truth,

truth, ſome ſpeaking too much, and ſome talking all; ſome disfigured in their apparell and geſtures, and others in their body and limbs, *&c.* And as he thus meets with men in their ſeverall habits, he is to ſuit his converſation and behaviour, upon ſuch conceits as theſe.

XLVII.

Demonax bragging that he was the firſt and only man in ſuch an Invention: *Agathocles* ſaid to him, *If you are the firſt, you cannot be the only man, and if you are the only man, you are not the firſt man.*

XLVIII.

One *Beltram Poggius* to appear, as indeed he was, a Scholar, maintained in argument a grand Paradox; and when he had done, he ſayes to the company, *Now what think you of me? am not I a Philoſopher?* One of them anſwered, *I ſhould have thought ſo, if your ſelf had not ſaid it.*

XLIX.

XLIX.

In a Banquet, where a forrain Embaſſadour had invited the ſeven wiſe men of *Greece*, he deſired them, that every of them would deliver ſome ſentence, that he might report to his Maſter the wiſedom of the *Grecians*, which they did, only one was ſilent, the Ambaſſadour ſaid ro him, Sir, *Let it not diſpleaſe you to adde ſomewhat that* I *may report*, He anſwered, *Report to your Lord, that there are of the Grecians that can hold their peace.*

L.

Plato entertaining ſome friends had a bed (or Table) neatly and well furniſhed. *Diogenes* coming in gets upon the bed and tramples upon it, and ſaid, *I trample upon the pride of Plato.* *Plato* anſwers mildely, *yea, but with more pride.*

LI.

Diogenes one rainy morning came into the Market-place as wet as a drown'd Rat, and there he ſtood to make ſhew how much he could ſuffer, the people flock'd about him pittying him; but *Plato* coming that way ſaid to the people as he went by. *If you pity him indeed leave him alone.* Another time in a great froſt he came again, claſping a brazen Statue. One of the company asked him, *Doſt thou not feel it cold?* No, ſaid *Diogenes*, *Why then*, ſaid the other, *what great matter is it? ſtay there till thou doſt, and then come away.*

LII.

LII.

One in *Florence*, who loved an uppermoſt ſeat, would needs be Chairman; and there coming before him three important caſes then in agitation; To the firſt he ſaid, *He did not well underſtand it:* To the ſecond, *He referred himſelf to that which others had ſaid of the Point.* And to the third, *That he ſtood indifferent between this and the other party*; A man fit to govern a Common-wealth, that can at once both ſhew and conceal his wiſedom.

LIII.

One that followed the Court, but bred in the College of *Wormes*, met another as he came forth of the Court, and asked him, What talks there were of himſelf in the Court? the man anſwered, that *he had heard nothing of him neither good nor bad.* No, ſaid the Courtier, and up with his cane, and gave him ſome blows,

and withall put his hand in his pocket, and bestowed on him fifty duckats. *And now*, saith he, *thou art going to Court, thou hast something to say of me, both good and bad.* O the wit of man!

LIV.

There was one that being to write to Cardinal *Pool* concerning the death of a Friend of his, did adde of his own head a great many reasons, as he thought them, to comfort him: the Cardinall having read the Letter gave it away saying, *Truly this is a comfortable Letter, which no body can reade without laughing.*

LV.

It is the manner of some men, after anothers speech, to nod and wag their heads, which being the custome of such as affect gravity, a Gentleman would say of it, *That it was, as men did shake a bottle, to see if there were any wit in their heads or no.*

LVI.

LVI.

Democritus heard his Fellow-Traveller (who by his Language talk'd as if he had been a School-Master) say once of those servile Imitators of men of great worth, that it was as Apes doe imitate men, in their mops and mows and not in their manlinesse; in their singularities and not in their sufficiencies; in their *Heteroclites* and not in their *Propria quæ maribus.*

LVII.

A Cosen and Name-sake of *Democritus*, observing the imitation of the French in their toyish Modes and antick postures, burst forth into admiration and exclamation, in these rare Rhythmicall Verses, which (out of respect to those who otherwise worthy may be infected with this vanity) shall not be prostituted by a translation to a Vulgar eye, but are com-

mended to those persons of curiosity in their native stamp.

O Ala-modista, Quid mos vult ludicrus iste?
Cum Cattis quorsum Vobis tam flexile dorsum?
Curvati an lumbos Tentatis mittere bombos?
Cur digitum primum Ad fundum demittitis imum?
Cernere num stramen, Num res est tollere gramen?
Cur nunc nodati, Nunc toti itis ligulati?
Nunc curtis braccis, Nunc longis & malè laxis?
Nunc genibus latis, Muliebriter & tunicatis?
Calceis nasutis, Nunc latis, nunc praeacutis?
Vestem non unam Formabis cingere Lunam.
Gallorum mima Hac gens est & simia sima.
Galli dic istas Plumato in vertice cristas.

Catera

Cætera Capones, Vel dicas Papiliones.

Este procul stulti Juvenes, ut fœmina, culti.

Those who have no gust to be constant to the Levity of this one Nation in point of garbe, may have their appetite to fashions redintegrated by variety out of all Nations, from one of the works of an elegant and excellent late Authour M. *Bulwers Man transformed*, or the *Artificial changeling*.

LVIII.

Demosthenes being railed at by a mean fellow in publique, though a sufficient Oratour, yet held his peace, only turning to the people, *I have now a case in hand*, saith he, *wherein if I shall overcome, I shall be overcome, and if I shall be overcome of him, I shall overcome him*, which paradoxicall speech is clear by this glosse: *If I shall overcome*, in words of reviling, *I shall be overcome by my own passion and*

impatience; *but if I ſhall be overcome* and maſtered in ſuch language wherein he may be allowed to be too hard for me, *I ſhall overcome* him by my tacite neglect and contempt, and by defeating his main purpoſe to have it ſaid that *Demoſthenes* did contend with him. *Vinco ſeu vincor, ſemper ego maculor.*

LIX.

A bold Tradeſman in *Florence* came before the great Duke *Coſmus*, complaining with many foul words, that the Family of the *Medices* made no account of the Commonalty. *Coſmus* had then in his hand a ſilver box, which he laid aſide upon a desk where one of his Followers ſtood, who thinking that the Duke meant he ſhould take it and give that ſawcy fellow a knock on the pate with it, took it up, and was offering to ſtrike, but *Coſmus* came in, and ſtopt his hand, ſaying, *Let him alone, it will be ſaid there was one fool among us, but if you ſhould ſtrike him, it would be reported there were two.*

LX.

LX.

One that lov'd to be fighting would say of himself, that *he never had more gains then when he went to cuffs with Countrey fellows; For ever for one blow that he gave them he was sure to get two or three back again.* Brabling Curres never want sore ears; and as they that pride themselves in swimming are oftner drown'd, so they that are conceited of their stoutnesse or fencing become commonly maim'd or lam'd, if not kil'd or hang'd for killing.

LXI.

Consalvo a great Captain upon report of an affront or quarrell would say, *The honour of a Souldier ought to be made of a good strong webb*, not so thin and fine that every disgrace should catch and rent it.

LXII.

One coming in to part a fray, got a great wound in his head, and the Surgeon being sent for went to search his skull whether his brains were hurt, *That is to no purpose*, said one that stood by, *for if he had had any brains he had not medled in other mens quarrels.*

LXIII.

Socrates being once abused and kicked in the Market-place took no notice of it, which some of the people seeing said to him, Do you see how that fellow abused you, *Yes*, said *Socrates*, *but what then*, *If an asse kick me shall I kick again*? The same *Socrates*, when another to try his patience gave him a box of the ear, said, *This is a hard case that a man cannot tell when to come abroad with their helmets on their head*, (sure *Socrates* thought they should never do it but in war.)

LXIV.

LXIV.

Demonax the Philosopher having reprehended a wrastler in the Olympick games for his gawdy clothes, the wrastler threw a stone at him, and wounded his head, that the blood gushed out apace. At which the people being angry wished him to complain, and *they would go with him to the Proconsul*, I *think*, said *Demonax*, *you would do better to go with me to a Surgeon.*

LXV.

One *Trespades* of *Mantua* when a sowr fellow, for I know not what injury, had threatned him a beating, when he could meet with him handsomely, at last having met with him alone he paid him soundly. And *Trespades* being well satisfied, said, I *am glad this businesse is over, now I can go quietly up and down, for his anger is past, and my Fear.*

LXVI.

LXVI.

A bitter fellow of *Siena* having offended one with his ill tongue, got a grievous gash over his face for an answer (for he that strikes with the tongue must ward with his head.) The Surgeon being sent for comforted him and said, He made no doubt but to cure his face perfectly without any scarre, *O do not so*, said the Fellow, *for he that beat me threatned to give me a mark to know me by, and if he see me without one, he will beat me again.*

LXVII.

Of troublesome and quarrelsome persons these sayings go abroad. *Fools bite one another, but wise men agree. The cholerick man never wants woe. He that seeks trouble, never misseth. He that blows in the dust, fills his eyes with it. They who remove stones bruise their Fingers. Disgraces, like Cherries, draw on one another. To*

live

live peaceably with all breeds good blood. A litile with qaiet is the only diet.

LXVIII.

A quarrell arifing betwixt two Gentlemen at gaming, the one ſent the other a challenge to meet him at ſix in the morning in an appointed place. The other turning to the Meſſenger, *What's here?* ſaith he, *Tell him that ſent thee, that it is not my cuſtome nor his, (I think?) to riſe till eleven a clock, and conſider with thy ſelf whether we ſhould break our reſt to hazard our limbs.*

LXIX.

One. who was a good Archer, being groſly abuſed, asked his Friends advice, *What he ſhould do to repair the wrong? Why,* ſaith his friend, *challenge him at a match of ſhooting.*

LXX.

LXX.

A Frenchman challenged one of *Genoa* for having his Coat of Arms: He of *Genoa* appears at the place, and asks the Frenchman, what was his bearing? the Frenchman said, it was an Oxes head; then said the other, we need not fight about the busineſſe, for mine is a Cows head.

LXXI.

There being diſcourſe about the French Duelling (for other Nations are not ſo prodigall of their own or others mens lives) and particularly of their ceremonious ſending and accepting challenges; O (ſaid a Frenchman there preſent) *with what love and honour do we Frenchmen cut one anothers throats.*

LXXII.

LXXII.

Two famous Philosophers were fallen at variance, *Aristippus* and *Æschines*, *Aristippus* comes to *Æschines*, *Shall we be Friends?* yes, with all my heart, sayes *Æschines*. Remember, saith *Aristippus*, that though I am elder, yet I fought for peace: *True*, saith *Æschines*, *and for this, I will alwayes acknowledge you to be the more worthy man, for I began the strife and you the peace*, they say, that by the laws of our land, Noblemen have this priviledge, that *none of them can be bound to the peace*, becaufe it is presumed, that peace is alwaies bound to them, and that a Noble disposition will never engage it self in quarrels and contentions.

LXXIII.

LXXIII.

Secretary *Cecill* in anſwer to ſome that unjuſtly maligned him, ſaid, *If I do any good deeds, it is no matter who knows them; if bad, knowing them my ſelf, nay God knowing them, it is no matter from whom I hide them.* Mens unjuſt applauſes or accuſations are all but vain, for our own actions muſt be our ſecurity, not others judgements.

LXXIV.

Sicinius, who with one breath would commend and condemn a man, and would never ſhooe a horſe but he would ſtrike in one nail to the quick, was asked by one, Why he never heard him ſpeak againſt *Craſſus*, where he had matter enough. *O* ſaith he, *Craſſus fœnum habet in cornu*, he will puſh again: *Vexat cenſura columbas*, Crows do not ſit upon dogs backs, but if a man make himſelf a ſheep, the Crows will crow over him.

LXXV.

LXXV.

One that took to himself the authority of a publike Censor, being reprehended by another for his censuring and speaking ill of men said, *It is true, I censure others, and they are quits with me, they censure me.* Great censurers escape not censure, and he is a fool that thinks not that another thinks; they are censurable, if not for their pride, or envy, or malice, or idle curiosity, yet for their very censoriousness and ill language.

LXXVI.

Socrates when it was told him that one spoke ill of him, *it may be*, saith he, *that he hath not learned to speak well.* *Pisistratus* when one told him that such a noted censurer did commend him, *I wonder at it*, said he, *unless some body have told him that I am dead, for I never heard him speak well of any man living.*

77. *Ari-*

LXXVII.

Aristippus, when one was railing at him, was with-drawing himself; and when the other dog'd him, he fell a running. *What doest thou fly?* Said the fellow, yes, said *Aristippus*, *Thou takest the liberty to speak what thou wilt, and why may not* I *use my liberty whether* I *will hear thee or no?*

LXXVIII.

When some were wondering that *Socrates* was not mov'd at one who spake ill of him; you *mistake*, said *Socrates*, *he doth not speak to me, for this that he speaks doth not concern me.* And *Philip Alexanders* father would say of such men. I *will study to make them lyars*, and he would profess that he was much beholding to such for they shewed him his faults that he might mend them. So *Plato* when one was telling him of some that did not

not ſpeak well of him, repli'd, *But I will live ſo, that no body ſhall believe them.* Living well is the beſt revenge.

LXXIX.

The ſame *Philip* being adviſed by ſome friends to ſtop the clamours of a looſe tongued fellow ſaid, *we muſt not do ſo, for if he be ingaged and provoked by any puniſhment of ours, he will have a quarrel to ſpeak the more againſt us.* Offer your ſtaffe at a dog, and he will bark the more.

LXXX.

Pope *Adrian* the ſixth was talking with the Duke of *Seſa*, that Paſquil (from whom our libels had that name) was very ſcandalous in his tongue and pen, and that he would have him thrown into the river (the puniſhment for ſcolds, &c.) but *Seſa* anſwered, *do it not holy father, for then he will turn Frog, and whereas*

now

now he chaunts, but by day, he will then chaunt both by day and night. Spreta exoleſcunt. Horſes paſs by barking curs, but if the dogs come to near their heels they kick out their teeth.

LXXXI.

A peeviſh fellow ſaying in the preſence of *Sigiſmund* the Emperour, that now the times were ſuch, a man might not ſpeak his mind freely, the Emperour anſwered him, *that if it were ſo, he durſt not now have ſaid that which he did.* It is well ſaid, *Quid Cato ſine libertate?* What is wiſdome without liberty to ſhow it? But it is as well replied. *Quid libertas ſine Catone?* What is liberty without a Cato, without gravity, authority and wiſdome to uſe it?

LXXXII.

A certain merry fellow having got a ſtain of Oyle upon his doublet, and being troubled with every ones asking him what that was, aſſoon as any one came to ſpeak to him he would begin firſt and ſay, *aſſure your ſelf this was a ſtain of Oyle, but hence forward it is what you pleaſe.* It is good to be provided to prevent a ſcoffe if a man have a blemiſh about him: as Democritus knew one a merry man with a prominent noſe, who whenſoever he came into freſh company would ſay, *bar noſes, Gentlemen, and I am for you,* but of theſe more hereafter.

LXXXIII.

One of the Antients being reprov'd. that he was offended with contumelies, anſwered, *that praiſes would not pleaſe him, if diſgraces did not trouble him: and that he ſhould not be ſenſible of the one if he were not of the other.*

84. An-

LXXXIIII.

Another of the Philosophers, when one was saying it were happy for a man to fly rather than seek a great name, which did more hurt than good. *Why then*, said the Philosopher, *all sorts of notorious wicked persons were happy which did not care for their credits.* Whatsoever is dishoneſt is dishonourable, *Nec prius laudes contempſimus, quam laudanda facere deſivimus.*

LXXXV.

There being discourse before the Marqueſſe of *Worceſter* concerning a Gentleman of high deſert, who was much censured by some of the company for vain-glory; the Marqueſs (who was averſe to the discovery of any mans imperfections, but had ever a cloak of some charitable conſtruction ready-to cover them) said unto them. *Alas Gentleman will you*

have

have corn grow without chaffe, as ſoon ſhall you have it as a man of his parts to be free from Vain glory; Worthleſſe chaffe keeps the Corn warm, and vain-glory fires him to all theſe brave atchievements. If you ſet a man on horſeback let him have his ſpurs. It is true, there is ſlow ſayling without ſome winde; and *immenſum gloria calcar habet.* And what was counted but charity was good judgement in this worthy Marqueſſe: For it is not neceſſary that becauſe honour is an impulſive, that it ſhould therfore be the efficient cauſe of mens actions; for as the Lord *Verulam* (to whom perhaps the Marqueſſe did allude) doth inſtance, Put caſe there be two horſes, and the one will go freely without a ſpur, and the other with a ſpur will far out-go him; the latter ſurely will win the race, and be counted for the better horſe, Neither will ſuch a ſcorn move any man of judgement, *Away with ſuch an horſe whoſe life and metal is in his ſpurs.* For ſeeing a ſpur is the uſuall inſtrument

ment for an horſeman, and no burthen or hindrance, the horſe is no leſſe eſteemed which goes better with a ſpurre; nor the other that can doe wonders without a ſpurre is the better but the daintier horſe: So glory and honour are ſpurs to vertue, and though vertue without them be the fainter, yet they are alwayes ready at hand, even uninvited; and are no diſparagement or hindrance but that vertue may be deſired for it ſelf.

LXXXVI.

A great man hearing a large Panegirick of his praiſes ſaid, *although he hath played the Oratour and feigned and added much, yet it pleaſeth me well enough that others ſhould think what he ſaith to be true of me.* Blanditiæ, etiam cum rejiciuntur, placent. When another excellent Oratour had made before King *Alphonſus* a large oration in commendation of his virtues, the King having heard him ſaid, *for what you have ſaid true of me,* I *am to thank God*

God for it, and what is wanting in me of what you have said, I am to pray to God for it. To teach by praysing hath been ever a formality due to great persons, and all Popes have good names, not that they are all such, but to put them in minde they should be such. But the modesty and devotion of this Prince is remarkable, and we know Herod when the people shouted *Vox non hominem sonat* There spoke an Angell, he was eaten up with Vermine, for not returning the honour to the due owner.

LXXXVII.

Tigellinus asked *Apollonius* how he liked *Nero's* playing upon the Harp, *Apollonius* answered him, *I think better of* Nero *then thou dost, for thou thinkest him fit to play upon the Harp, and I think it fitter for him to let it alone.* So *Philip* when he heard his Son sing very finely and drawl it *a la mode*, chid him, and said, Fie Son, are not you ashamed to sing so well?

LXXXVIII.

It is reported of *Phocion* (and likewise of some other Philosophers) that being once making a Speech to the people, and they with great noise praising and applauding him, he turned about to his Friends that stood by and said, *Have I spoken any thing amisse? Laudari jucundum, sed à laudato viro.*

LXXXIX.

M. *Cambden* relates, that when a Gentleman none of the wisest, told K. *Henry* the seventh, that he found Sir *Richard Crofts* (who was made Banneret at the battell of *Stoke*) to be a very wise man, the King answered, *He doubted not that, but marvelled much, how a fool could know a wise man.*

XC.

XC.

When one told *Pindarus* (to make him think himself obliged and beholding) that he had every where spoken in his commendation; *Pindarus* answered, *I have requited that courtesie already in making good your commendations, that what you said of me you could say it truly.* Though praises are testimonies of love, and so courtesies, yet they are a debt to goodnesse and a debt easily paid, but it costs more to do then to commend things praise-worthy.

XCI.

A certain man, being told that such an one commended him, said, *That must go for nothing, for he will commend any man.* Some praise out of judgement, and some from affection, but others only out of a smooth and plausible disposition, and of such *Cui malus est nemo, qui bonus esse potest?*

But the moſt wicked praiſes are thoſe that are cunning and miſchievous, as the Fox praiſed the Hare to the dogs for much better meat.

XCII.

Xenocrates being reſcued from priſon by *Lycurgus* with ſome hazard, after a few dayes met with one of his Children, and ſaid to him, *Your Father is quickly rewarded for releeving me at his own perill for every one ſpeaks well of him for it.*

XCIII.

One *Hippodromus* a Sophiſter being compared and equalled to one *Polemon* then very famous, replied with a peece of *Homer*,

——*Quid me immortalibus æquas?*

XCIV.

XCIV.

Antalcidas being to be admitted into their ſacred myſteries, was ask'd by the Heathen Prieſt, what excellent thing he had done in all his life? he anſwered, *If I have done any thing praiſe-worthy, the Gods themſelves are not ignorant of it.*

XCV.

One beginning a Panegyrick in the praiſe of *Peſcennius Niger* the Emperour, the Emperour ſtop'd him, and ſaid, *Do you make us a Panegyrick in the praiſe of ſome brave man that is dead, whom we may imitate, for to praiſe us that live from whom you may hope for reward or fear puniſhment, is but to mock us, I love to pleaſe men while I live, and to be prais'd when I am dead.*

XCVI.

Ageſilaus being at the point of death forbad his friends to make any Image or *ſtatua* in his honour, ſaying, *If I have done any thing well, my acts will be my monuments, otherwiſe theſe Statues will not preſerve my memory.*

XCVII.

Cato the elder, when every *Roman* of note had a *Statue* erected, was asked by one, *Why he had none? Cato* anſwered, *He had much rather men ſhould ask and wonder Why he had no ſtatua, then Why he had a ſtatua.*

XCVIII.

Coſmus Medices would ſay, that we ſhould ever keep out of the company of naturall fools and common Jeſters, *for fools car'd not what they did to any man, and theſe ſcoffers cared not what they ſaid of any man*; and both

both of them did violate the worth and weight of any perſon or buſineſſe. And one being ask'd, *Since all men were fools, who were the veriest fools of all?* anſwered, *Thoſe who meddle with them that are known to be fools.*

XCIX.

In the Market by S. *Marks* in *Venice* there went about a mad man crying, that *he had wiſedom to ſell*, at laſt one bargaining with him, and giving him his money firſt, the mad man gave him for it a good box on the ear, and a thread of four yards long, and bid him as far as that thred went to keep out of a mad mans reach, if he would be wiſe. From Drunkards, mad men, and fighters keep afar off, for he that buyes wiſedom of any of theſe ſhall pay for it.

C.

Peter Medices coming in an Embassage from *Rome* was entertained very honourably in a City by the way; where one of the Aldermen had all the talk, and spoke very simply and impertinently; Another of his Brethren went to the Ambassadour aside, and said, Sir, I pray you not to take notice of this mans talk, *although I doubt not but you have some such men amongst you: We have so,* said the Ambassadour, *but we do not make use of them in any publike businesse.*

CI.

A certain man carrying something covered under his cloak, was ask'd by an acquaintance that met him, *What it was that he carried so close and covered?* Why, said the other, *you see that it is covered on purpose that you should not know what it is.*

CII.

CII.

A rich Citizen of *Rome* sojourning in *Florence* for a year, in the time when Melons came in, where other Citizens got one a day, he bought him eight or ten for choice, and to pleasure his friends; which one of the neighbouring Lodgings perceiving, ask'd him, *What he did with so many Melons?* To whom the other answered, He made gain enough by them, He eat the good ones, and with the refuse of them he fed Tortoises which he kept: To what purpose, said the Florentine do you keep them? For a cure, said the other, of a great disease in this City; for they are a present remedy for the Ptisick, and *Florence* is generally troubled with Ptisicks and Coughs, which comes from nothing else but taking too much thought about other mens business.

CIII.

Antigonus going about to view his Army, ſtep'd into the Tent of the Poet *Antagoras*, and found him boiling ſome Fiſh; What ſaith he to the Poet, *doſt thou think that Homer when he was to write of the deeds of Agamemnon was buſied in boyling of Fiſh?* *And do you think*, ſaid the Poet, *when Agamemnon did thoſe valiant deeds, that he was buſied in ſearching whether Fiſh was boyl'd in his Army?*

CIV.

Of Beggars elſewhere, now only of ſome Arts of begging eluded. A certain Courtier came to King *Alphonſus*, and told him, that he dreamed laſt night that his Majeſty had beſtowed on him a bag of gold; *Away*, ſaid *Alphonſus*, *Chriſtians ought not to give credit to dreams:* And the like is ſtoried of one who coming to the Pope, ſaid to him, that there was a

Fame

Fame abroad, that his Holineſſe had ordained him the government of ſuch a City then vacant; The Pope replies, *Do not you know that Fame is*

Tam ficti pravique tenax quam nuncia veri?

Fame is a lyar, and you ſhall finde it ſo.

CV.

Thraſillus the Cynick beg'd of *Antigonus* a Penny; *That*, ſaid *Antigonis too ſmall for a King to give.* Then ſaid *Thraſillus*, give me a talent, *yea, and that*, ſaid the King, *is too great for a Cynick to receive.* A fit anſwer to ſuch as are fit to have nothing, otherwiſe *Ariſtotles* was better, who being reprehended for giving an Almes to a wicked fellow, anſwered, *Non homini dedi, ſed humanæ ſorti*, he gave it not for the mans ſake, but for humanity's ſake, reſpecting his wants, not his wickedneſſe, for every miſerable man is a commiſerable man.

CVI.

CVI.

Whileſt one *Tarquinius Abbatonius* a Captain was laid down on a couch, there came in to him one of his Souldiers all in a ſweat, and ſad, and ſaid to him, What are you doing brave Captain? are you aſleep? why doſt thou ask that? ſaid *Tarquin*. Ah, ſaid he, I would have entreated you to lend me ten Duckats to recover ſome money that I have loſt at play; *Go thy way then*, ſaid *Tarquin*, *I am aſleep*.

CVII.

Publius Rutilius being requeſted by a Friend for his aid in a diſhoneſt buſineſſe denied him; The man preſſing him ſaid, *What uſe have I of your friendſhip, if you will not do me a friendly office?* *Rutilius* replies, *yea, and what uſe have I of your friendſhip, if you employ it only to put me upon bad offices? Stultum petere eſt, quod poſſit jure negari.*

CVIII.

CVIII.

Theodosius having denied a Suitor, was urged by him, *Why Sir, you promised it*, he answered, *I said it, but I did not promise it, if it be unjust.*

CIX.

An old Souldier came to claim of *Sigismund* the Emperor a great sum of money on promise. The Emperor said his demands were too high, *Yea but O Emperour*, said the Souldier, *though you might have once chosen whether you would have promised, yet having promised, you may not go back. It is true*, said the Emperour, *and if I must suffer in either, I had rather suffer in the losse of my money then of my credit.*

CX.

CX.

Concerning promiſſory Oaths, the ſtory is recorded from one of credit, though the name of the place for ſome reſpects be conceal'd, that in a forreign City it was propos'd at their Councell-houſe, that they ſhould ſerve in the wars under *Maximilian* the Emperour, and that they ſhould engage themſelves in the ſervice by an Oath of confederacy. Unto which propoſall one of the Corporation ſtood up and ſaid, Firſt, we have ſworn and proteſted, that we would receive no pay from the Princes; After we ſwore and covenanted not at all to ſerve any Prince in the Wars. And a third time we called back our men from *Millain*, who were engaged there in ſervice by Oath: And now we are to ſwear again. By my advice, to avoid perjury, let us take oath never hereafter to perform any thing that we ſwear.

Of

Of this dallying with ſuch Oaths, *Democritus* could tell you ſome remarkable ſtories, but for reſpect to perſons yet living. He may ſet you down one taken out of ſome ſtories publiſhed of the Earl of *Worceſter*. A Romane Catholique, being preſſed to take the Oath of Supremacy, had a Gentleman, a Proteſtant, an acquaintance of his, ſo like unto him, that they could be hardly diſtinguiſhed whileſt they were together; Him therefore this Roman deſired to take the Oath for him; and the counterfeit Gentleman being ſo like in countenance and apparell, he paſſed for current, without diſcovery. Which jeſt of a new trick of equivocation the Papiſt thought ſo good, as to brag of it before the Marqueſſe of *Worceſter*, but the Marqueſſe being more noble and ſincere, deteſted it, ſaying *Would you put another upon that which you would not do your ſelf? What if the devil (you two being ſo like one another) ſhould miſtake you*

you for him, I assure you he would go near to mar the conceit.

CXI.

Alexander the Great being to destroy *Lampsacum* an eminent Port-Town in *Bithynia*, *Anaximenes* the Philosopher, who had formerly been his Master, and was a Native of the place, came to meet him, and entreat him in the behalf thereof; Which being told to *Alexander*, he swore that he would not grant what *Anaximenes* should ask him; The Philosopher understanding this, said, *That which I desire is, that you would destroy Lampsacum?* And *Alexander* being thus taken by his word, for the reverence of his Oath, did not destroy the place.

Another merry way of disobliging in a rash Oath, is reported in a story of *James* the fourth King of *Scotland*, who being much offended with the Earl of *Crawford*, *He vowed to pull down his house from the top to the bottome*,

tome. But the Earl by his timely ſubmiſſion took off the edge of the Kings anger againſt him; Inſomuch that the King (that he might in ſome ſort be as big as his word) went up to the top of his houſe, and without doing any more harm, threw down a little ſtone which was cloſed to the Fabrick, which is to this day kept as a Monument of the Kings favour to that Family. Howſoever, an Oath that is not to be taken, is not to be kept. *In votis temerariis non perficienda promiſſio, ſed pœnitenda præſumptio.*

CXII.

Democritus will not allow his Traveller to lye by the authority of a common Proverb, which connives at the lye, becauſe it is cheaper to beleeve it then to diſprove it, their lyes are commonly ſo thin that a Philoſopher will ſee through them and laugh at them, if they do not betray themſelves, as that Traveller did, who bragging of the many Countreys he had

had passed through, and telling the great wonders he had seen in them, One of his hearers said, *Sir, I perceive you have been much conversant in Cosmography*; the Traveller replies, *I was not conversant in that place, but as we were sayling, I saw the City at a distance on the right hand of our Ship.*

CXIII.

A certain fellow talking much of things incredible, and which he had never seen, one *Jacobus Caviceus* a famous Judge in *Ferrara* takes him up, and poseth him with this Riddle, I pray Sir, you that have seen so much tell me, *What is that which doth not see, and if it should see, would be no more what it was?* The man sticking and puzled, *Caviceus* tels him, *It is a blinde man, such as thou art, who sees not, and if he did see, he were no more blinde; So thou if thou didst see thy self, thine own blindeness and ignorance, thou wouldst be another manner of man then thou art.* The Proverb sayes, *The blinde*

blinde man sees not the default of his eyes.

CXIV.

When one was vaunting, that *in Sicily he had bought a Lamprey of five foot long*, *Galba* said, *that is no wonder, for there they are so long that their skins serve for cords wherewith the Fishermen use to gird themselves.* It is right to mock the grosseneſſe of a lye by a grosser, as he that fitted the great *Cabbage* with the great *Caldron.*

CXV.

The Story is famous and known of the Post that came from *Ausburg*, who being asked the first Question to such men, *What News at Ausburg?* the Post answered, there was little News stirring, *Only one man was burnt there for a forgery*: What forgery? said the other, This, said the Post, There hath fallen a great deal of snow lately, and this man gathered it together in Snowbals, and hardened it behinde a Fornace,

Fornace, and after the Rogue to cheat the Countrey sold it for salt, but he was burnt for it; Which this simple fellow beleeving, and telling abroad for truth, was a good sport to his Neighbours, Posts carry truth in their letters, and lies in their mouths.

CXVI.

A Countrey-fellow being Suitor to a maid to marry her, and the businesse being talk'd of among the maids Friends, all of them were against the match, because the man was a noted lyar; Only one of them ask'd the rest, whether he was a drunkard, or a gamester, or given to any other vice? No, said they, he is an honest painfull young man, only he is so much given to lying that he is famous for it; If that be all, said the other, Let him marry her, for if he be known to be a lyar he will deceive no body nor do any harm. He that trusts not, is not deceived, and lyars gain that priviledge, that they are not beleeved.

leeved when they ſpeak truth, inſomuch as they ſay, you may tell a ſecret to a lyar, or make him your Confeſſor, for if he reveal any thing, no body will beleeve him.

CXVII.

A great Perſon (who deſerves better then to be named upon ſuch light occaſions) had in a frolick ſet on ſome wanton wits to lye for the Whetſtone: Where every one ſtraining to exceed the former in monſtrous and incredible tales and fictions, there was one only was ſilent; who being urged to tell his lye by turn, he anſwered for himſelf, that He never told lie in all his life. Whereupon by the judgement of them all, the whetſtone was his due. And hence *Democritus* wonders at that wilde ſaying, that a lye deſerves the ſtab, and that ſimple phraſe of giving the Lye ſo much ſtomack'd at. For the giving of the lye (if that be properly given which is earned and deſer-

deſerved) is no ſuch great matter, where all men are granted to be lyars (as they are indeed *impotentiâ* or *impoſturâ*.) And when it is ſaid the lye deſerves a ſtab, it is meant this giving the lye (as they call it) that is, the reproving and manifeſting anothers lye, which is hereby judged more hainous then the making of it ; and ſo men would give themſelves a paſſport to belye others to their wrong (which is the hainous thing in any lye) by cenſuring it an unpardonable injury to tell them of it. But *Democritus* though he ſay this giving the lye (if juſtly and truly) is a leſſe fault, being raſh and upon provocation, then the purpoſed making of a lye (or the miſcalling, wreſting, and miſinterpreting good or indifferent words or actions) yet he doth not ſay it is no fault at all ; for though it may certainly be without fault, *Joh.* 8. 55. yet he fears it is ſeldome ſo with us; and it may be altered with other equivalent and leſſe offenſive expreſſions ; as the Latines uſe a *Charientiſmus*

tiſmus in the words *mentiris*, and *commiſceris*, which is *in mente fingis quod non eſt*, and may be engliſhed, *you ſpeak your minde*.

CXVIII.

The old *Grecian* Orators were creatures of oſtentation, and ſo vain and tedious in their Sermons or Speeches, that they had many ſerious touches of reprehenſion for it from the Philoſophers and others, that they were not φιλολόγοι but λογοφίλοι, that they loved to hear themſelves talk; that if it were as troubleſome to them to ſpeak as it was to others to hear them, they would not take ſuch pains to be tedious; that as frogs croaked in the waters, ſo they to the waters (to their water-hour-glaſſe;) that like Swallows they loſt the pleaſure of their ſong by prating too much, that like a Nightingale they were *Vox & præterea nihil*; that they were worth nothing when they were out of their pews; that they

they had all their furniture of their houſe in the Portall; that they had a floud of words to a drop of matter and ſenſe; that ſpeech was a Treaſure not to be ſet out for ſhow, but to be laid out for uſe, and for direction in mens actions and buſineſſe of life; that our ſpeech ought to be equall to the matter in hand; that to ſet forth ſmall matters with a great flouriſh of words was to fit a little foot with a great ſhooe; that the meaſure and length of ſpeaking was not to be taken from the ſpeaker, to be as much as he could ſay, but from the hearers to be ſuch as they were fit and capable, and at leiſure to hear, *&c.*

CXIX

CXIX.

When ſome *Samian* Orators were ſent in Embaſſage to *Cleomenes*, and had made him a long ſpeech, He anſwered thus in ſhort, *What you ſaid in the firſt place I do not well remember, and therefore what you ſaid in the midle of your Oration, I do not well underſtand, and for what you ſaid in the concluſion I do not well approve.* Another of their Orators being Embaſſadour from one of their Cities to King *Agis*, after a tedious Oration, the King being a while ſilent, demanded of him what anſwer he would return to his Citizens, *You may tell them*, ſaid the King, *that what time you ſpent in ſpeaking, I ſpent as much in hearing of you.* (ſilently and patiently,) And it may be both miſpent their time.

CXX.

There were three Embaſſadors ſent from *Peruſia* to Pope *Urban* the fifth lying then ſick at *Avinion*. Upon their admiſſion they were required to deliver their embaſſage in few words. Notwithſtanding one of them who came provided with a ſet ſpeech begins a large Oration (perhaps becauſe he would not loſe his pains, or could not alter it on the ſuddain) and though he knew the Pope weary, could not make an end till he had made his concluſion. After he had done, the Pope asked, if they had any more in commiſſion, Unto which another of them; who well obſerved the Pope to be already cloy'd and tired, ſaid to him, *Holy Father, we have one thing more, that if you give us not a fair anſwer ſpeedily, this my Collegue is to repeat and make good the former with a much longer ſpeech.* The Pope hearing this, gave them their anſwer preſently, and diſmiſſed them.

CXXI.

CXXI.

A prating fellow coming to *Aristotle*, and talking idlely, said at last to him, perhaps I trouble you with these trifles, *No truly*, said *Aristotle*, *for I took no notice what you said, my minde was of another matter.*

CXXII.

A great tatler came to one *Hierom Carbo*, with a volley of words, and after he had done, *Carbo* being silent, he urg'd him with great earnest to an answer from point to point, *Carbo* was silent still, at last turning to those that stood by, he said, *This year hath brought forth a great many Frogs.*

CXXIII.

Heraclitus, when one in a company asked him, why he alone was silent, answered, *to give you leave to speak*, and *Democritus* having patiently heard a talkative fellow a long while, said, *Thou hast been well taught, I perceive, to speak, but thou art yet to learn to hold thy peace.* *Democritus* the Father of our Family said well, that he was well taught to speak, for it is very likely that a woman was his Master to teach him.

CXXIV.

To a sullen fellow who us'd to be silent at meetings, *Theophrastus* said once, *If thou art a Fool thou dost wisely, and if thou art a wise man thou dost foolishly to hold thy peace.*

CXXV.

One *Citianus* a Jester to a Noble Marquesse, to please his Lord, had made himself a fool; One of his acquaintance once said to him, 'Why 'do you feign your self to be a fool 'when we know you have wit e-'nough? The other answered, 'What 'hard fortune have I, the more I 'strive to shew my self a fool, the 'more wise I am still accounted; and 'on the other side I have a boy that 'sets his wits to seem wise, and yet e-'very one takes him for a very fool.

CXXVI.

When Cardinal *Pool* was at *Rome*, there was discourse of a young Nobleman there, who was commended by some for his learning and ingenuity, but taxed more by others because he was bold and censorious, and would be too ready *extempore* to answer Quodlibets; Unto whom the Car-

dinal replies, Do not you consider 'that Learning in youth is like New 'wine in the must, while it is work-'ing, it boils and swels, yeelds barm 'and froth, and must have his vent; but when it is purged and setled, it becomes excellent and wholsome wine.

CXXVII.

Marcellus Virgilius saith merrily, that Old men carry their Ears in their bosome (therefore in his time they had auricular helps) their feet in their hands, and their teeth in their girdle; He had questionlesse added, and their eyes in a box, if spectacles were not a later invention, of which they that are not assured, may consult *Pancirolus*.

CXXVIII.

Another uſed to ſay, that old men were endowed by Nature with three ſpeciall prerogatives, that they *can ſee more*, *that they can do more*, *that they command more*. Theſe you will take to be rather three Paradoxes, till you look within the myſtery. Firſt, *They ſee more*, for becauſe of the weakneſſe of their ſight they ſee all things double. Then *they can do more*, for being to get up on horſeback, and having their foot in the ſtirrop, they can draw the ſaddle quite round unto themſelves. And laſtly, *They command more*, for of ten things which they ask for ten times over, they will ſcarce be ſerv'd in one.

CXXIX.

One *Roderigo Carrasio* a Citizen of *Valentia*, being fourscore years old, was learning to play upon the Flute. There passed by his house an acquaintance of his, who asked of his Servants who that was in his house learning to play; They told him it was their master; *O*, saith he, *perhaps Roderigo hath heard News, that he is to be provided for balls and Revels in the other world.*

CXXX.

M. *Herbert* out of *Gerson* brings in a Frenchman asking another man in Latine, *Quot annos habes?* how many years old are you? the man answered, *I am of no years at all, but Death hath forborn me this fifty.* And he writes there, that an holy man in the primitive-times being asked how long he had lived, made this answer, *A few years to God, but between fourty and*

and fifty among gnats and flies. Of the differences of young men and old men in body and minde, See briefly, but fully the L. *Verulam* in the close of his History of Life and Death.

CXXXI.

There coming an Embassadour from *Millain* to *Florence*, *Laurentius* of the house of *Medices* caused to be brought in a childe of five or six years old of a strange wit far above his age. And every one wondring at his answers, and to hear what he could do, *Laurentius* ask'd the Embassadour what he thought of the childe, Certainly, said the Embassadour, as he grows in years he will grow the more sottish, for commonly such little ones that are so witty, when they are grown men prove block-heads. The childe hearing him, presently turns to the Embassadour and said, *Sir, when you were a little one, you should have had a very great wit.*

——*Tempora quippe*
Virtutem non prima negant, non ultima donant.

A like reply we have heard of one, to whom it being objected in ſcorn, that his Beard came before his wit, his anſwer was, *Yours is a mannerly beard, and ſtayes for your wit.*

CXXXII.

One being asked how he came to be ſo gray on his head, and there was not one gray hair in his beard, anſwered, that is no wonder, for my Beard is twenty years younger then the hairs of my head.

CXXXIII.

One being obſerved by Cardinall *Pool* to be very curious to a hair in his beard, and it being told him by one of his houſe, that it might well be neat, for he beſtowed every moneth two Duckats in trimming, *If it be ſo*, ſaid the Cardinall, *his beard will ſhortly be more worth then his head.*

CXXXIV.

One *Alexander* a Sophiſter being ſent in Embaſſage from *Seleucia* to *Marcus Antonius*, when in his ſpeech he ſaw him not ſufficiently attentive to him, he ſpoke out aloud, *Hearken to me Cæſar, do you not take notice of Alexander? Antonius* being moved with this as a reprehenſion, anſwered, *I do hear thee and know thee very well, thou art that Alexander that powdereſt thy hair, and ſtinkeſt of perfumes.*

CXXXV.

CXXXV.

Philip of *Macedon* put one of his Officers out of his place for colouring his Beard, and ſaid, *He that is not true to his own hairs, how ſhall I truſt him in my buſineſſe.*

CXXXVI.

King *James* ſaith, *In clothes I would have a Faſhion ſhould chuſe a man, and not a man the Faſhion.* But commonly a Faſhion comes from ſome great one out of faſhion.

CXXXVII.

Auguſtus the Emperour would very ſharply finde fault with his daughters gawdy and gay clothes, and ſay, *That bravery and fineneſſe in apparell was but a banner of pride and a Neſt of luſt. Pars minima eſt ipſa puella ſui,* and many times the feathers are more worth then the bird.

CXXXVIII

CXXXVIII.

Cicero's daughter uſed to go in a manly great and ſtalking gate, on the other ſide his ſon in Law, in a dancing, wincing, and ambling pace. *Cicero* once meeting his daughter trotting along, ſaid to her, *Daughter, go ſoftly as your Husband goes*, and ſo jeered them both at once.

CXXXIX.

Cicero's Son in Law *Lentulus* was but little in ſtature, and wore a very long ſword, *Cicero* ſeeing him ſaid, *Who hath tyed my Nephew to his ſword?* *Cicero*'s Brother had his Picture drawn to the breaſt in great dimenſions, though he himſelf was but a little man. *Cicero* ſpying it, as he paſſed by it by chance, ſaid, *My half Brother is greater then the whole one.*

CXL.

CXL.

One that thought himself a proper man by being tall, jesting upon another whom he did overlook, said to him, *that he must be the Pawn in the Tables, yes*, said the other little low man, *and to make the jest compleat, you must be the Rook.*

CXLI.

One that looked asquint, being told by one in scorn, *that he did not see right*; *Indeed*, saith he, I *am afraid* I *shall never see thee right.* Another having a blemish in one of his eyes being asked by another, *With which of his eyes he could see fartheſt?* answered, *Even with whether it please you forsooth.*

CXLII.

Cardinall *Woolsey* sent one to *Fox* B. of *Winchester* (who had advanced the Cardinal into the Kings favour) for to move him to resigne to him his Bishoprick, because of his age and blindenesse. The Bishop, not willing to put off his clothes till he went to bed, sent him this Answer, "Though Age hath made me blinde "not to know white from black, yet "I can discern right from wrong; "and I can espy what before I could "not perceive, his Unthankfulnesse; "and let my L. Cardinall take heed "that his ambition and covetousnesse "do not blinde him worse, and make "him not to look to his footing, that "he stands *in lubrico, and may fall* "*before he fear.*

CXLIII.

CXLIII.

A Learned man, who from his birth wanted an hand, was employed by the Pope in an Embaſſage. Upon his return delivering the Pope his diſpatches, a Cardinal then preſent at every pauſe interrupted him, and asked him, *Where he had left his other hand?* The man, without notice taken, goes on in the diſcourſe of the particulars of his buſineſſe with the Pope; in the in the end he ſayes, *Holy Father, there is no man living but hath ſome defect; Some men want Feet, and ſome men want hands,* &c. *and ſome men want brains.*

CXLIV.

CXLIV.

One telling his Friend, that he was very ſorry that his Wife had ſo publikely diſgraced him, and given him a bad Name abroad, the man anſwered, I am ſorry too, but it is her own ſin and her own ſhame, and for the vulgar Nick-name you talk of, I value it not nor them that uſe it, for (as he added merrily) *Nam tota viri fama inter fœminæ poſita eſt femora?*

CXLV.

It is ſtoried of an Emperour of *Germany*, who, coming by chance on a Sunday into Church, found there a miſhapen Prieſt, *penè portentum Naturæ*, (as worldly Parents, if they have a crooked piece, think him fit Timber for the Pulpit) inſomuch as the Emperour ſcorn'd and contemn'd him. But when he heard him reade theſe words in the beginning of the Ser-

Service, *For it is he that made us, and not we our ſelves*, the Emperour bethought himſelf better, and began to check his proud thoughts; and upon enquiry into the quality and condition of the man, finding him a devout learned man, he made him Arch Biſhop of *Colen*, which place he did excellently diſcharge.

CXLVI.

There is a Story or a Fable of a youth, who ſpying an old man ſtooping and crooked like a bended bow, asked him in mockery, *Whether he might buy a bow of him?* The old man anſwered him, *Thou haſt no need to waſte thy money, for when thou comeſt to my years, thou ſhalt have a Bow given thee on Free-coſt without thy money. Infirmitas miſerabilis, ſenectus venerabilis.* Other Stories of this ſort might be produced, for the

the world is ready enough to bestow their fooliſh mocks, ſcoffs and laughter upon what ought rather to be pitied, the naturall or accidentall defects and deformities in men, which are not ἐφ ἡμιν, in our power to remedy or repair; and whereby their vexations are doubled, for *In calamitoſos riſus etiam injuria eſt*, and as M. *Fuller* engliſheth it handſomely, *To ſcoff at naturall defects is to beat a Cripple with his own Crutches*, But *Convicia vitiis Opprobria probris debentur*, ſcorns are only allowed to ſinners, and not to all them neither. And for ſuch kinde of jeſts, they are not (I hope) to be found in this Book, except with their Antidotes to correct and confute them.

CXLVII

CXLVII.

It is got among the Fables. but is a ſtory recorded of one *Julius* of *Naples*, whoſe ſervant for the dullneſſe of his wit being uſually cal'd by his Maſter *The King of Fools*, to be quits with his Maſter once for all, He tels him, *I wiſh I were ſuch a King as you call me, for then* I *ſhould be an Emperour, and my Empire would be as large as the world, and your ſelf, Maſter ſhould not be the leaſt of my Subjects.* This common objection of folly and ſimplicity hath as many common Anſwers and Defences; for ſo many ſayings which are Proverbs elſewhere, are ſo many Apologies: It is not only, *Some are wiſe, and ſome are otherwiſe*, but *There is leſſe wit, and money, and honeſty in the world then men think there is. The chief diſeaſe that reigns this Year is Folly; Every one hath a Fool in his ſleeve*: If *all Fools wore Feathers, we ſhould ſeem a Flock of Geeſe*; If *all Fools had Bables,*

Bables, what ſhould we do for fewell? We are Fools to one another. The leaſt fooliſh is counted wiſe. He is wiſe with whom all things go well: None is a fool alwaies, every one ſometimes. Better be a fool then a knave, While the wiſe are adviſing, the fool doth his buſineſſe. A Fool knows more in his own houſe, then a wiſe man in anothers. Every one hath wit for his own purpoſe. The moſt wicked man proves the veriеſt Fool in the end.

Hilaris cum pondere virtus.

Δόξα τῷ Θεῷ.

FINIS.